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WASHTENAW JEWISH NEWS

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Making History in Ann Arbor

Review by Patti Smith, Staff Writer

For this Generation Xer, just about everything learned about "communism" was taught in late 1970s-early 1980s grade school, where "Commies" were scary, godless monsters who were going to drop a nuclear bomb or at the very least invade our country and make us all into scary, godless monsters.

It wasn't until I grew up and went to college that I began to understand what communism really was. That's why reading is so, well, fundamental—if I hadn't read more about the subject and shaken off the prejudices, I might never have read the fabulous *Making History, Making Blintzes: How Two Red Diaper Babies Found Each Other and Discovered America* by Mickey and Dick Flacks.

Their tale begins with stories of their parents whose influence spurred the political beliefs and lives of Mickey and Dick. Mickey speaks lovingly of her mother, Sonia Hartman, a woman ahead of her time. Sonia lived through a brutal Ukrainian civil war, rebelled against her parents' Jewish Orthodoxy upon learning of inherent gender divisions, initially refused legal marriage to her husband, came to America, worked outside the home and survived the Depression before giving birth to Miriam, nicknamed Mickey. Dick's parents were both schoolteachers involved with their union who were eventually fired for involvement with the Communist Party.

Mickey and Dick Flacks will be reading from their book and signing copies on Saturday, April 13 at the Downtown Ann Arbor Public Library, 4 – 5:30 p.m.

Mickey and Dick's respective upbringings were immersed in leftist politics, labor organizing, and communism. When they met in 1957 at Camp Kinderland—a camp devoted to ideas like fighting segregation, coexistence, African American history and the dignity of labor—it was kismet. On November 20, 1959, while Mickey attended college in New York and Dick was a graduate student at the University of Michigan, they got married at a farm home located at Nixon and Joy Road.

Local readers will enjoy reading about the years that the couple spent in our little city, with mentions of a post-wedding Thanksgiving Day dinner at the Thompson Diner,

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Maya Goldman, editor-in-chief

Emily Slomovits, staff writer

The Michigan Daily, the University of Michigan's campus newspaper, tackles news around the university, and also state and national news. The paper's editor-in-chief, Maya Goldman, has also worked as a newsroom intern at Michigan Radio. I spoke with Goldman about her experience in journalism, how her Jewishness affects her work, and more.

WJN: How did you first get interested in journalism?

Goldman: Growing up, I always loved to read and write, but I didn't fall in love with journalism until after I'd already joined *The Michigan Daily*. I came to the University of Michigan knowing I wanted to join the paper, mostly because I'd heard it was a great community to be part of on campus, regardless of what you wanted to do after school. I started writing for the news section during my first month of freshman year, and very soon after I'd caught the bug. During my sophomore year, I began to think seriously about pursuing journalism as a career after college, and realized that I should probably try to get an internship at a professional news organization to see if this was what I really wanted to do. That led me to Michigan Radio, where I had a wonderful internship in the newsroom (and great mentorship from the reporters and editors there) for over six months. Sure enough, I realized that I do, in fact, want to do this after college – it's not easy, but it feels so worthwhile.

Emily Slomovitz's interview with Maya Goldman is the first in an occasional series of WJN profiles titled "Jews in the News (room)"

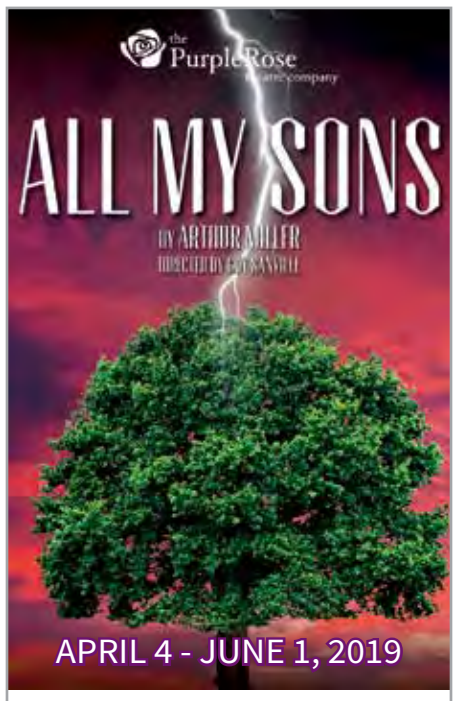
WJN: Was there anything about growing up Jewish that led to your interest in journalism?

Goldman: I don't know if my Jewish heritage necessarily led to my interest in journalism, but it did provide structures for me to get involved. It was older friends and counselors at my Jewish summer camp who alerted me to *The Daily's* existence and who've encouraged me to keep going when I've encountered challenges at the paper. And when I was nine, my extended family's weekly Shabbat dinners provided me with the perfect situation to try my hand at creating my own newspaper. It was called the *Shabbat Digest*, and it included lists of the books I was reading and reviews of my grandma's cooking – definitely my cutest pieces to date.

WJN: I read a *Michigan Daily* article about the Canary Mission, which blacklists students, faculty members and organizations seeming to espouse anti-Israel or anti-Semitic views. How did this story come to you, and what intrigued you about it?

Goldman: Our article about the Canary Mission was pitched and reported by one of our news reporters, Zayna Syed. When I heard she was pursuing the story, I was immediately intrigued. It's no secret that Israel is a very polarizing topic on campus, but both Palestinian student organizations and the University of Michigan's Hillel have condemned Canary Mission, so it was clearly an issue that deserved some attention. Very few other news organizations have been willing to look into it, so there's a great deal of mystery surrounding the list, which is part of its power. Incidentally, that also made it harder for Zayna to write the story – Canary Mission wouldn't speak to us for it. Despite the

continued on page 2



How far will a man go to protect his family and his interests? Joe Keller desperately wants to secure the business he spent so many years constructing, ready to hand it down to his son Chris. Joe's wife Kate is still waiting for their eldest son Larry to return from war, determined that he is alive and will marry the former girl-next-door, Ann, the daughter of Joe's former business partner. To complicate this family drama, Chris and Ann are in love and want to get married. ***All My Sons*** shows a post-war American family in a spiral of lies, greed, love, and loss.

734.433.7673 or PurpleRoseTheatre.org

Murder Ballad

A Downtown and Off–Broadway sensation, Murder Ballad tells the dramatic story of a love triangle gone wrong, centering on Sara, a girl who seems to have it all, but whose past lingers dangerously in front of her. Originally performed in a bar, with the audience immersed in the action, the show was perfect for our indoor, Spring play series! Conceived by Jonathan Larson Award winner and twotime Susan Smith Blackburn Prize finalist, Julia Jordan, with book and lyrics by Jordan and music and lyrics by indie rock singer/songwriter, Juliana Nash, our version stars Maya Cameron, David Moan, Mike Sandusky, and Monica Spencer. Directed by Matthew Pecek with Music Direction by Brian Buckner.

Hathaway's Hideaway
310 S Ashley St.
Event Space in downtown A2
Ann Arbor, MI

From the Editor

Welcome to the April 2019 issue of the Washtenaw Jewish News. The days between Purim and Passover are days of anticipation. Similar to the month of Elul leading up to the High Holidays, we know something momentous is upon us. In the fall, the Heavens open; in the spring it is the leaf and flower buds that swell and open to new life. In the first two weeks of Nissan, our eyes will behold the greening of the Earth, again.

Clare Kinberg

One of my purposes in my work in the Jewish community as an editor, teacher and librarian, is to create containers where a diversity of Jewish thought, identities, and opinions can coexist and interact with attention and respect. At the recent Jewish Feminisms/American Visions Symposium, I learned many helpful tips for creating and being in these Jewish spaces that contain differences.

Here I will list just two. First, put love and joy at the center, approach others and receive others with love. The second reminder came during a panel on Israel in the form of a quote from Elie Wiesel. In his essay on the "Loneliness of Leadership," he said, "After all, we have learned from history that people are united by questions. It is the answers that divide them." Let's ask more questions of each other, and let each answer lead to another question. ■

Letter to the Editor

The Israeli Consul Is Wrong

In a recent visit to Ann Arbor, Israeli Consul General Aviv Ezra said, "The goal of the BDS movement…is the destruction of the Jewish State."

I love Israel as the center of our cultural revival, for the resurgence of Jewish viability after the Holocaust, because its rocks, fauna and flora evoke the bible, and because relatives and friends live there.

Because I love Israel I have been boycotting products of the occupied territories since the mid-eighties. I do not support cultural and academic boycotts, and I only support divestment from firms involved in the occupied territories. But I can be reckoned as someone who supports parts of the BDS strategy.

According to a law passed in the Knesset, my public advocacy of the boycott in this letter can prevent me from visiting Israel even though I do not boycott products produced within the "green line." The law and the propaganda surrounding it aims to obliterate all distinctions between Israel and the occupied territories. It attempts to tar criticisms of the occupation as antisemitism. That canard will not fly with this child of Holocaust survivors.

The Consul General is purveying propagandistic pablum when he equates all BDS with the destruction of the state. What can and will destroy the state is the failure to end the occupation. The hype about BDS, whose impact is quite limited, is a distraction from the current government's plan to perpetuate the occupation.

Danny Steinmetz

Maya Goldman, continued from page 1

difficulties, though, I felt the article turned out really well. It's been well-received by readers and has been on our list of top-read articles since its publication.

WJN: Do you follow any Jewish publications or news outlets?

Goldman: Whenever I'm home in Bloomfield Hills, I read the copies of the *Detroit Jewish News* my family gets delivered each week. I also check out heyalma.com from time to time – it's a news and culture website geared specifically towards young Jewish women, and I can always find interesting perspectives on national issues or relatable posts about bat mitzvah season nostalgia, for instance.

WJN: Are you reading any good books right now, or have you seen any movies you'd recommend? Anything with Jewish themes?

Goldman: Unfortunately, I don't have much time to read or watch movies for fun these days, but I am taking a fantastic class with anthropology professor Ruth Behar right now. Behar is Cuban and Jewish – and of both Ashkenazi and Sephardic heritage -- and has written extensively on her identities. We've read a few of her pieces in class and we also watched her documentary, *Adio Kerida,* which focused on her Sephardic background. I grew up in a community that was primarily people from Ashkenazi roots, so I enjoyed watching the film and hearing about this group of people with whom I share a religion but had never really learned about before.

WJN: Do you feel that it's especially a potent time to be a Jewish person in the news?

Goldman: I think it's an especially potent time for *anyone* with *any* minority identities to work in the news industry. Something we're always talking about at *The Daily* (and I know other newsrooms across the country are talking about this, too) is how important it is to have a wide range of backgrounds represented on our staff. My Jewish background means I sometimes look at situations differently than my non-Jewish colleagues – just as a reporter who is Black or Chinese or Muslim or trans (etc., etc., etc.) might view a situation differently from me. When reporters and editors have different perspectives and backgrounds, their outlet's reporting tends to be more accurate, more nuanced, and altogether more beneficial to the community. ■

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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JFS MOSAIC: Beauty in the Details

Joanne Brownstein Jarvi, special to the WJN

Experience a piece of something extraordinary at Jewish Family Services' premier annual event, MOSAIC, on Sunday, May 19 from 2 – 5 p.m. at the A. Alfred Taubman Biomedical Science Research Building, 109 Zina Pitcher Plaza.

Josh Pokempner

Gretchen Gardner

Leslie Bash

We are incredibly lucky in this community to have individuals, families and businesses who understand the importance of community building and who do it so generously.

"Our annual event is when we honor and thank leaders in the community and celebrate JFS," said Susan Fisher, President of the Board at JFS. "This year we will be presenting Bernstein Awards to Leslie Bash and Old National Bank. Gretchen Gardner and Josh Pokempner will be awarded the inaugural Amster Award."

Claire and Isadore Bernstein z'l were leaders in the Ann Arbor Jewish community. The Bernstein Award was created in 2003 to honor outstanding individuals, businesses and organizations in the Ann Arbor area who have demonstrated exemplary service to JFS and the community.

The Amster Award honors individuals, businesses and organizations for creative and passionate approaches to business and community leadership. The Amster Center was founded to honor the legacy of Herb Amster z'l, a well-respected and beloved local entrepreneur and innovative leader in the business and nonprofit community, as well as a generous mentor and an inspiration to many. The Center embodies and actualizes advice Herb often gave to JFS to bring sustainability to the agency through long-term financial stability.

It is the combination, the mosaic, of these partnerships with the many different services, events, experiences and cultures that yields the exquisite, one of a kind masterpiece we call JFS. Each piece is necessary and integral to create the big picture – a supportive, caring and welcoming community.

To that end, guests at the event will participate in a collaborative mosaic that captures the spirit and the vision of JFS. Each person will be aligned, connected and accountable for their 'piece' of the larger picture.

Entertainment and a medley of cuisines from area restaurants will be provided.

For tickets and sponsorship information please visit https://jfsannarbor.org/mosaic/. ■

JFS and The Benefits of Volunteering

Chrissy Taylor, special to the WJN

April is National Volunteer Month and is cause for Jewish Family Services of Washtenaw County to reflect on the valuable contributions of JFS volunteers to our local community. In just the last year alone, JFS volunteers dedicated 3,078 hours of service to our community.

The act of volunteering is symbiotic and not only enhances the well-being of the community but also that of the volunteer. Here are some of the most common benefits of volunteering your time:

Increased purpose – many volunteers are retirees who have spent a majority of their lives running a career, household and family. By staying active in volunteer roles retirees maintain the commitment those obligations gave them but with a deeper focus on giving back to the community.

Benefits to physical health – JFS volunteers who have assisted with refugee family move-ins or unloading Food Gatherers deliveries can attest that volunteering has helped them stay active. At JFS, many volunteer duties don't involve labor intensive work but the sheer act of volunteering has, in studies, been shown to have numerous health benefits.

Advances career goals – Young professionals often need experience on their resumes to boost their job prospects. Volunteering strengthens skills and helps build networking relationships. Many employers (including JFS) have hired individuals who started as volunteers.

Builds connections – Volunteers build a connection to an organization, the people that they serve, the community, and other volunteers. Everyone has a story, and volunteering allows you to learn from others and share your own experiences.

As JFS has grown, its volunteer opportunities have too. JFS currently offers a variety of volunteer roles ranging from in-home language partners, food deliverers, food pantry assistants, employment navigators and friendly visitors to home bound older adults. If you have an interest or a skill and a desire to give back to the community, JFS has a role for you. For further information, contact JFS at volunteer@jfsannarbor.org.

JFS is deeply indebted to its current, and future volunteers. Their commitment allows JFS to serve our community in ways that would not be possible without their dedication and support. ■

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—M. MEADE
Experience a piece of something extraordinary...
You are cordially invited to help us celebrate our community and honor those whose time, talent and expertise empower our mission.
5.19
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Leslie Bash

Gretchen Gardner & Josh Pokempner
For tickets, sponsorship and tribute info please visit
JFSANNARBOR.ORG/MOSAIC

How Jewish summer camps are talking about consent in the age of #MeToo

By Josefin Dolsten

(JTA) — Every summer, Jewish parents spend thousands of dollars to send their children to summer camp to learn about Judaism, make friends and be part of a community. They sometimes have another hope, too: that their child will meet his or her future spouse at camp.

PHOTO: COURTESY OF CAMP HAVAYA

Camp Havaya has instituted policies to ensure coupling up is not a focus

It's not an unattainable dream. Many articles have been written about couples who met at Jewish summer camp. At Canada's Camp Moshava in Ontario, all four siblings in one family met their future spouse.

Camp Ramah, the Conservative movement's network of 15 overnight and day camps, even has a blog dedicated to couples who met through camp. In 2015, Ramah partnered with JDate to create a dating service for alumni.

But in recent years — as the #MeToo movement and other events have led to increased awareness and discussion of gender norms and relationship dynamics — camps are examining the darker side of summer romance.

"I think that once you're starting to make your camp's goal — secretly or underlying — the continuity of Jewish children, then hookup culture is something you're intrinsically accidentally doing," said Sheira Director-Nowack, director of Camp Havaya in Pennsylvania's Pocono Mountains.

Director-Nowack said that her camp, which is affiliated with the Reconstructionist movement, has shied away for years from a focus on romantic relationships. The staff has taken measures to prevent campers from feeling pressure to engage in relationships or hookups, such as by not putting on dances where kids are encouraged to partner up.

"That has dramatically changed certain things," she said. "We don't offer that as an activity."

At Camp Ramah, too, the staff is told not to emphasize dating.

"Staff is openly talking about this idea of healthy relationships, of making sure that they are not suggesting to campers, or even among themselves, that camp needs to be a place where you are looking for your romantic partner or any type of partner," said Amy Skopp Cooper, the camp network's national associate director.

Camp Bob Waldorf in Los Angeles partners with the UCLA Rape Treatment Center to train staff about issues of consent, boundaries and harassment.

"We're not trying to build a community that's free of romance or exploration in that way," director Zach Lasker said, "but what a golden opportunity if that is what happens at camp, to try our best to ensure that it's done with respect and consent."

Rules regarding romantic relationships vary at camps. At Camp Havaya, there are no specific rules dictating what types of activities are off-limits aside from sex.

"I always say to our staff, for some kids kissing is really, really involved, for another kid it's not, so we're not a huge fan of policymaking in that area," Director-Nowack said.

At Camp Tawonga in Northern California, kids have to abide by the "CHAKWACO" rule — an acronym that stands for "consensual hugging and kissing with all clothes on." Any physical contact has to occur in public areas and campers cannot go into bunks that aren't their own.

Campers also attend sessions about consent and relationships tailored by age. The very youngest kids learn about consent in the framework of friendship. As the kids get older, the sessions also address relationships and dating. For the oldest campers, ages 16-17, the discussion may touch on sex.

Camp Tawonga's executive director, Jamie Simon, says it is "more challenging" to address the issues with counselors, who are ages 18-24.

"For a lot of them on their college campuses, they are having sex and they are having romantic relationships, so the 'CHAKWACO' rule wouldn't work," she said.

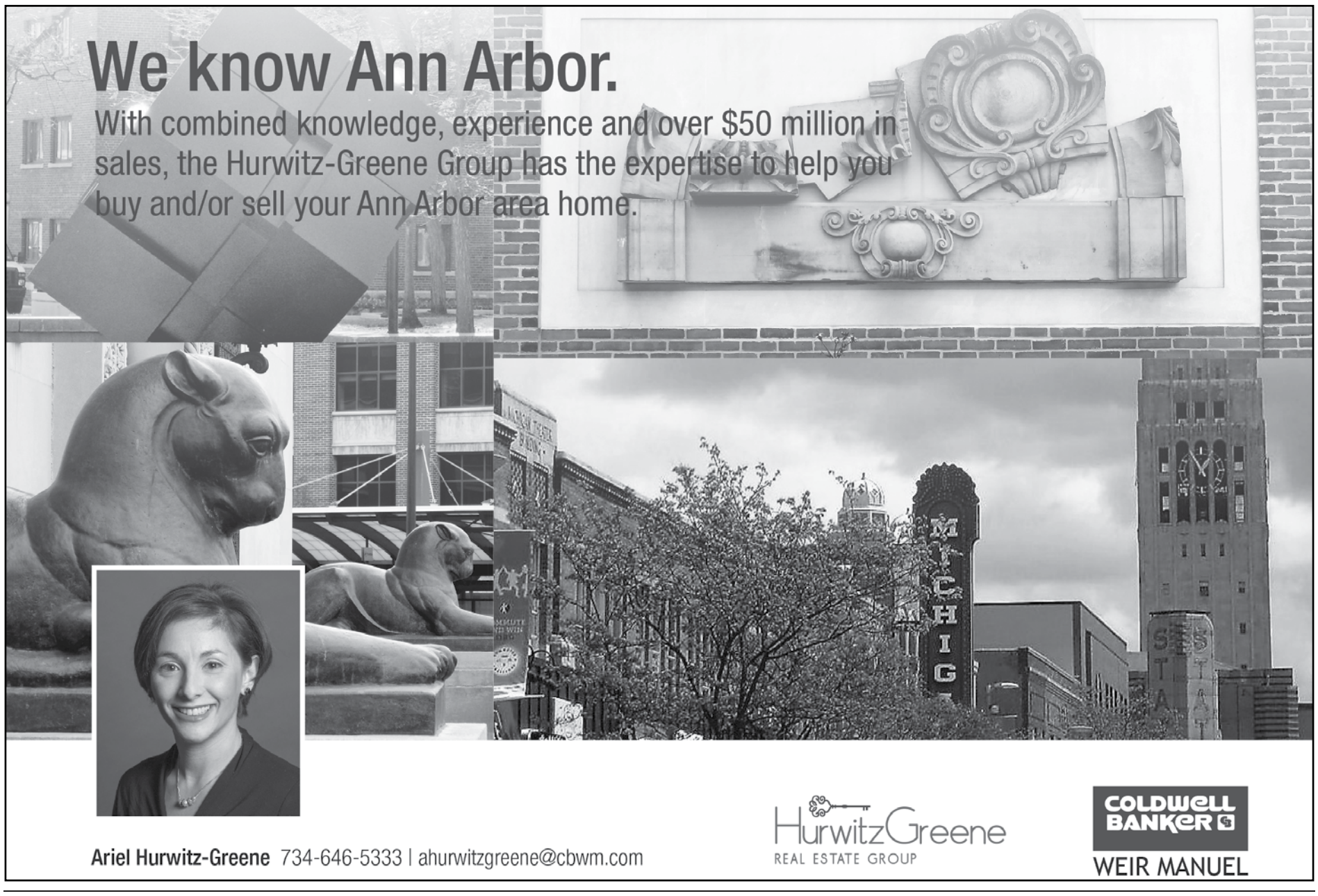
Counselors are allowed to date each other, but they are not allowed to talk about any relationships in front of campers.

In recent years, Simon has noticed that counselors come into training sessions with more knowledge about the topic.

"[A decade ago,] it was the first time they had ever heard about consent," she said. "So it was a lot more revolutionary or cutting edge in that a lot of the sexual health curriculum in the high schools in the mid-2000s was about protection, was about using a condom, was about slut shaming and not doing that and why that was bad, but there wasn't a lot about 'You have to ask me before touching my body.'"

She wants to lessen societal pressure that campers may feel to form romantic connections.

"We try to take the pressure away from feeling they have to find a mate or a partner," she said, "because they have that every day. They're inundated with that pressure." ■



This Daily Ritual Brought Me Closer to My Special Needs Child

Keren Zelwer, This first-person article originally appeared on Kveller.

"Your usual today?" the friendly barista inquires, before I even make it to my seat. My 11-year-old daughter, as usual, has noisily run in ahead of me and is chatting with the waiter by the time I walk through the door. You can't miss the fact that Alona has arrived! Chris, the cafe's owner, is indulging her in a conversation about her imaginary friend, Wolf Bear, whom he has heard about ad nauseum.

Some days he just knows instinctively that I want an iced latte and prepares it for me without even asking. I trust him with this important task to the point that, occasionally, when I am too drained at this time of day to decide whether I want my latte hot or iced, I let him choose for me.

Alona asks the waitress, again, to list the available flavors of milkshakes, the list being repeated without ever a hint of annoyance — despite the fact that she has already listed them for her every day that week.

This small window of time in my day, the half-hour between picking up Alona from her bus stop and collecting my older boys from their school, is sacred. It was born out of necessity — what will we do until the boys are done with school? — but it has evolved into something far more meaningful than I ever expected.

By the time Alona was 2, I had already taken her to a speech-language pathologist, offering my own diagnosis of dyspraxia, a developmental coordination disorder, as I also work in that profession. Still, when the professionals suggested it was only Alona's speech that was affected, I insisted the issue was more global. It was, but hearing it confirmed wasn't easy. I have never been the kind of mom who is in denial, and yet using the words "disability" and "special needs" to define Alona is still difficult for me.

And so began my journey of being the advocate, carer, fierce protector and mom of a child with special needs. So far it's been a challenging ride — but an unexpectedly beautiful one, too.

I've never specifically told the cafe staff that my daughter has special needs, but they know. I am acutely aware, especially in public places, that Alona's loud voice and messy eating habits are tell-tale signs of her special needs. While my girlfriends will drop by the cafe, without their kids, for a quick catch-up, I routinely have Alona in tow.

It is a point of difference, a small yet glaring reminder that my life has taken a different turn. My child will not reach the same levels of independence as other children and we, as a family, have had to make choices that were unexpected.

For example, never in my wildest dreams had I imagined I'd move my child out of a Jewish day school. Being Jewish is central to every single part of our family life — we observe Shabbat, keep kosher and are active in the community. The choice to move Alona to a special education setting was a painful one, filled with deep emotion. While we came to realize that the tailored education she'd receive was far more suitable for Alona, the decision meant forgoing a core part of our identity.

Every day, as Alona and I enter the cafe, I am reminded of this decision. There are always the repeated questions she asks, an iPad (or two) to keep her entertained, loud conversation as she never quite perfected her "inside voice," followed by lots of cajoling to get her to come back to the car when it's time to leave.

Yet the cafe staff never judge. They do not shush Alona when she squeals a little too loudly when she's excited, nor do they judge me for giving her a screen to keep herself busy in order for me to have a quiet conversation with my girlfriends. Being a regular customer, I do not feel the need to explain myself the way that I do in other places. Over time, the notable kindness and comfort of this place has become a safe refuge for both of us.

The cafe staff see in Alona her beautiful heart, warm personality, and her often hilarious dry wit. They don't say as much, but I feel it. On the odd afternoon that I arrive on my own, one of the cafe staff will invariably ask, "Where's Alona?"

They proceed to tell me they miss her. Yet I know, at the same time, they appreciate that I am able to enjoy this quiet time on my own, free from toilet stops and milkshake spills.

Initially, the thought of keeping Alona entertained every day between the two school pickups was quite daunting, and a little lonely. Instead, however, it has become a lesson in the power of small, seemingly insignificant kindnesses. These small daily interactions have shown me the beauty of acceptance and belonging. They have shown me the possibility of building community in the most unlikely of places. ■

Special Needs Inclusion: Beginning a Process

Sharyn J. Gallatin, Esq., special to the WJN

The Jewish Federation of Greater Ann Arbor has convened a group of community leaders to begin a process of developing a community-wide approach to accessibility and inclusion for individuals with special needs and their family members. Representatives from Ann Arbor Jewish congregations, Jewish Family Services, the JCC, and Hebrew Day School have met, along with concerned parents, to initiate a discussion and start to think about the many ways in which the Greater Ann Arbor Jewish community can be a more welcoming and inclusive community for all.

Special needs inclusion is an important communal priority, as special needs individuals and their families often feel very isolated and unable to participate fully in Jewish life. For example, special needs individuals and their families often find that they are unable to enjoy events, such as a congregational Family Shabbat, because of the noise level. Sometimes physical barriers prevent full participation in services or programs. Jewish day camp, which can be a transformative Jewish experience for children, is often not an option for those who need services not currently available in order to fully participate.

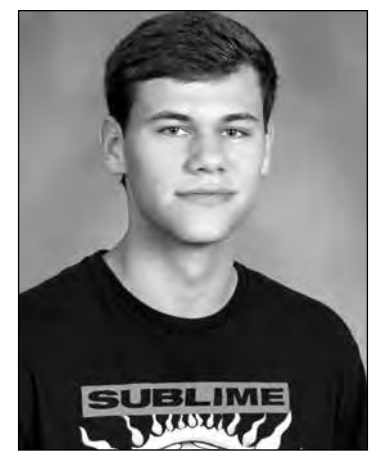
It is troubling that the very people who would benefit from the support and connection the Jewish community provides often cannot access it. This can lead to feelings of loneliness, depression and anxiety for both the individuals with special needs and siblings and family members who may feel that they "lose out" on some of their childhood or communal experiences.

The committee on community-wide inclusion is still in formation and is in the information gathering stage. The aim is to expand the committee to include community members with interest and/or expertise in this area to be a part of the assessment and program development process with the ultimate goal of enabling the Ann Arbor Jewish community to be a more inclusive community for all Jews, regardless of need or ability.

For more information or to get involved, contact Sharyn Gallatin, sharyn@jewishannarbor.org, 734-773-3533. ■

Caleb Shoup to travel to Mexico City for Pan-American Maccabi Games

From June 5 –15 2019, 400+ Jewish athletes from all over the country will travel to Mexico City to participate in the 14th annual Pan-American Maccabi Games. One of those players chosen to represent the United States on the Youth Soccer team is 17-year-old Pioneer High School student Caleb Shoup.

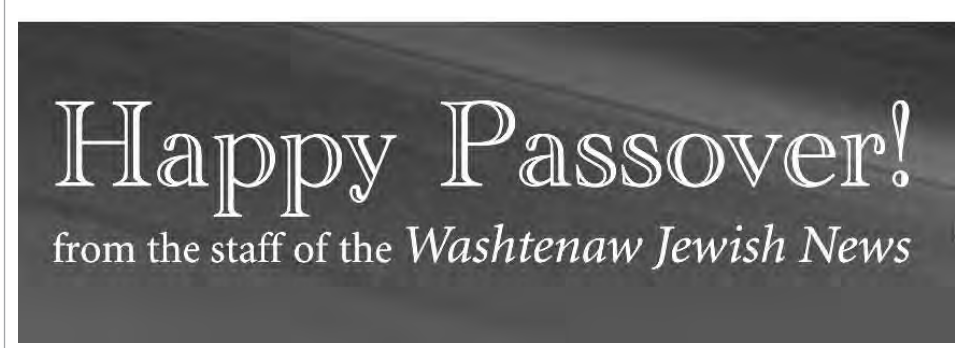


"I've been playing travel soccer since I was 7," says Shoup. "My favorite thing about playing soccer is winning big games, and traveling to different cities to play games."

Shoup and the rest of the US team will join over 2,500 other Jewish athletes from 19 countries and playing 24 different sports. Shoup is looking forward to connecting to his teammates and the other attendees. "I'm excited to meet other Jewish athletes from around the country as well as from other countries," he says.

Getting to travel to Mexico City is an added bonus for Shoup. "I'm excited to test out the Spanish I've learned in high school and to enjoy playing soccer in a whole different country," he says.

For more information, please visit www.maccabiusa.com. ■



Muslim and Jewish Democrats are holding meetings together

By Ron Kampeas

WASHINGTON (JTA) — Jewish and Muslim members of the House sought to defuse tensions during a meeting held by the Democratic caucus.

The second of three meetings on minorities and discrimination, held March 5, specifically addressed anti-Semitism and the fallout over accusations that Rep. Ilhan Omar, D-Minn., had engaged in anti-Semitic language, The Washington Post reported Sunday.

Rep. Dean Phillips said Omar, his fellow Minnesotan, should apologize for saying she felt pressure to pledge "allegiance" to Israel. Jewish Democrats said it invoked the anti-Semitic slander of dual loyalty. Phillips is Jewish.

Rep. Rashida Tlaib, a Michigan Democrat and Palestinian American who rejects Israel's status as a Jewish state, became emotional as she spoke of her grandmother's suffering in the West Bank at the hands of Israelis, the newspaper reported.

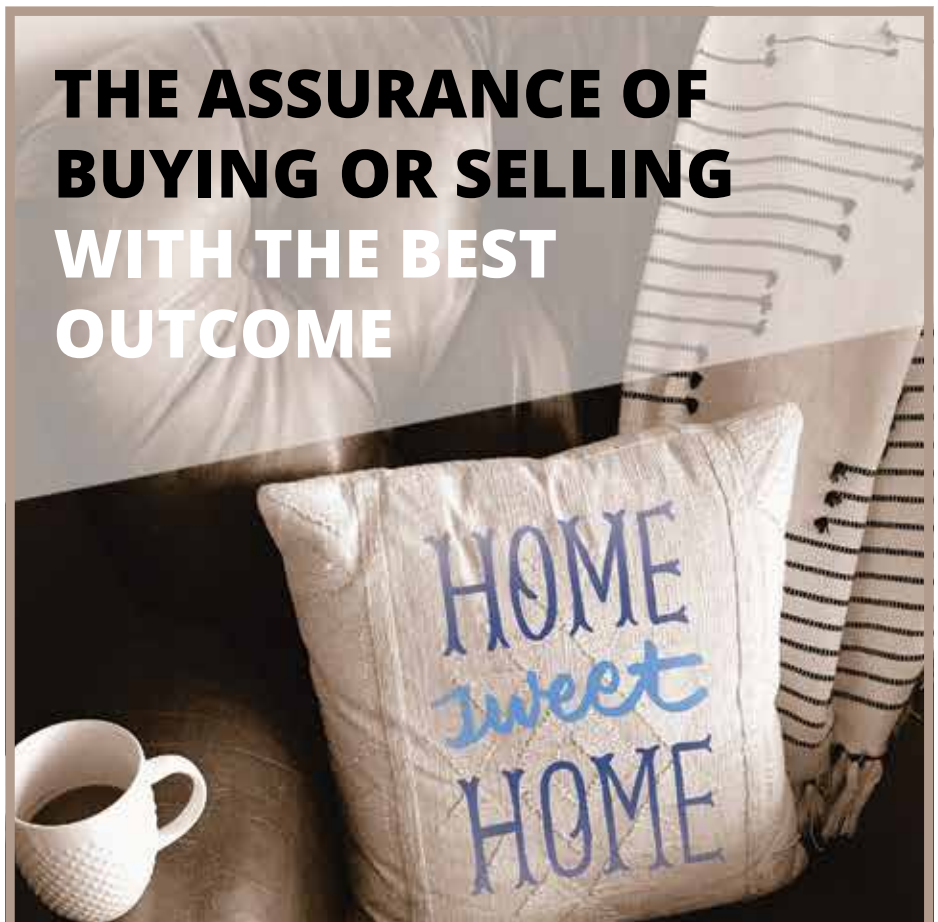
"She would treat you like a grandson," she said to Phillips, according to two people in the room.

That meeting, which included a facilitator from Bend the Arc, a liberal Jewish activist group, came two days before the U.S. House of Representatives voted to condemn expressions of various forms of hate in a resolution initially inspired by Omar's comments.

Two Jewish Democrats — Reps. Jamie Raskin of Maryland and Andy Levin of Michigan — launched the meetings to talk about issues of discrimination in an informal atmosphere. This is believed to be the most diverse Congress ever, and Raskin wanted members to know more about each other's background. Omar's comments partly inspired the meetings, the organizers said.

Participants have included the three Muslims in Congress: Tlaib, Omar and Rep. Andre Carson of Indiana.

Those who attended the meetings have since then informally convened on the House floor, and more meetings are planned. ■



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Two Community Events to Celebrate Israel's Independence Day

Jessica Weil, special to the WJN

The Jewish Federation of Greater Ann Arbor, in partnership with the Jewish Community Center of Greater Ann Arbor, is pleased to announce two exciting opportunities to celebrate *Yom Ha'atzmaut*, recognizing Israel's 71st year as an independent state.

The first event will take place *erev Yom Ha'atzmaut*, Wednesday, May 8, 7-9 p.m. at the JCC. The Erev Yom Ha'atzmaut Celebration & Dance Party will feature DJ PhunkMaster Freed who will provide great Israeli music from across the decades.

For those looking for a more relaxed Israeli cultural experience, the celebration will also include a Tel Aviv Café with acoustic music, Israeli sing-a-long, storytelling and other creative performances. Michal Magen, recent Ann Arbor resident from Israel is "very excited to celebrate my first Independence Day in Ann Arbor." Those interested in performing or who have recommendations for potential talent should contact Jessica at jessica@jewishannarbor.org or (734) 585-5405.

Entry to the *Erev Yom Ha'atzmaut* Celebration is $18 per adult and $5 per child through May 3. After May 3, the entry fee for adults will be $25 and $5 per child.

The community's annual Celebrate Israel Family Festival will take place Sunday, June 2, 3-6 p.m. at the JCC. The event coincides with Jerusalem Day, and will include a range of activities to bring a taste of Israel and Jerusalem to Ann Arbor. This community-wide celebration is a collaborative effort of Ann Arbor's Jewish communal organizations.

Celebrate Israel will take place rain or shine and will include live entertainment, interactive Israel-related booths with games and activities for all ages and a petting zoo. No festival would be complete without food. The Chef Cari food truck (Kosher), Nosh Pit (vegetarian), and Kona Ice will be on site for everyone's culinary enjoyment!

Sue Adler shares that "*Yom Ha'atzmaut* promises a lively dance party you won't want to miss, and Celebrate Israel is always a festive and fun event for the entire family. Both are wonderful opportunities for older and younger friends to Celebrate Israel together."

Entry to Celebrate Israel is $5 per person. Pre-registration is open until May 29. Of course, walk-ins are welcome.

Pre-registration for both the *Erev Yom Ha'atzmaut* Celebration and Celebrate Israel Family Festival is highly recommended to avoid delayed entry. For more information or to register for one or both events, visit jewishannarbor.org/israel71 or call 734-677-0100 ext. 245. ■

Israel Summer is Hot, Beautiful and Unforgettable

By Steven Lechtner

Last summer I attended the Teen Mission trip to Israel from June 25 to July 20, and it has forever changed my life. I went on this trip with people from all around the Detroit area including other kids from the Ann Arbor area. When we arrived in Israel, 18 Israeli teens joined us for the entire trip as well. On top of all of that, I shared this experience with my older brother, Ryan. I really wanted to step in the same places that my ancestors did over 2000 years ago. We always hear about the holy land and how sacred it is, but now I could finally visit it.

While I was in Israel, I learned so much more about the culture of the land and the significance it has to me as a Jew. We visited dozens of famous landmarks such as the Kotel, the Dead Sea, Masada, the Negev desert, and more. At each stop on our journey, we would learn about specific events that happened in history. The first time I touched the Western Wall, I felt a true connection to my religion. I was finally there. I was not a tourist at this time; I was a Jew. Teen Mission greatly strengthened that feeling and relationship that I had with Israel and Judaism.

Teen Mission was also a great opportunity to experience the everyday life of a kibbutz member. We stayed on multiple kibbutzim throughout the month, and explored the different lifestyles and challenges that people face. I had a great time learning and practicing the things that kibbutz members do. One thing that surprised me was that they grow their own food every day. I was fascinated that these kibbutzim run on their own systems.

A memorable day for me was the day that we climbed Masada. We woke up at 3 a.m. to drive to the mountain, and then hiked up just in time to watch the sunrise. I've never experienced anything like that before, and the sun rise was beautiful. It was so rewarding watching the sun rise, knowing that just a little bit ago we were all complaining about how tired we were. It was truly a sunrise, and a day, that I will never forget.

I should mention this: Israel is hot. When we visited the Negev, temperatures rose to almost 100°F. But that wasn't the hottest. Eilat, the southernmost part of Israel, was insanely hot. I remember seeing a thermometer read 114°F. Eilat was a lot of fun though, because the Red Sea has the bluest water that I've ever seen. I even got to see a dolphin!

One of the best parts of the trip was the Sea-to-Sea hike, a four day, three night trip during which we hiked from the Sea of Galilee to the Mediterranean Sea. That's a 40 mile hike across the entire state of Israel! It was four days of hard work and the nights weren't much easier. In spite of the difficulty, Sea-to-Sea was so great because of the views that I saw and the memories that I made. The people on Teen Mission made this trip ten times better than it already was, and hiking for four days with nothing to do but talk made me closer to everyone around me. Seeing dozens of mountains during the day and thousands of stars at night was incredible. Every single part of Sea-to-Sea was worth it.

Lastly, it's the people that make the trip. I felt welcomed by everyone on Teen Mission and everyone I met on our month long journey around Israel. It was a once in a lifetime experience. My trip to Israel was easily the best month of my life. I made friends that I will never forget. Spending the month in Israel with 18 Israelis was just the icing on the cake. Stepping into their shoes and hearing about their lives was indescribable. Every place we visited and every memory I made was awesome. I learned so many things at every single place we went to, from every conflict to every resolution. And all of these historical places were literally right in front of me. I wouldn't have been able to do any of this without the help of the Jewish Federation of Greater Ann Arbor. From the bottom of my heart, thank you for helping provide this opportunity. ■

The view from DC

Rabbi Robert Levy, special to the WJN

In early February I bought a small bag of hamantaschen at a bakery on New York's Lower East Side, a full six weeks before Purim. This is one of the years of thirteen months when Rosh Hashanah is early and Purim and Passover come late. Marking the passage of time is a compromise attached to our solar orbit relative to our life experiences.

And so in my case, having flown around the sun a few more than 60 times, we moved on to new experiences back to where I began this journey on the east coast. We now live mostly in Washington DC, where one of our daughters and my brother live and where other family is close. Life is transit.

Rabbi Robert Levy

Yet, we need constants, things more meaningful than the changing color of leaves followed by blankets of white. Football works but only up till Thanksgiving. Or maybe we stay occupied till March madness. Here in Washington elections and their cycle manage time and community, strange for a city mostly disenfranchised from our shared electoral process.

For me, even as we have moved away from our longest lasting and deepest community, that which gives my life emotional structure remains Judaism. Buying hamantaschen, marking Shabbat, and being part of a like-minded community move in the shared orbit of my life.

Two of the changes in our lives take place even outside of DC. In the summer we work at a Jewish summer camp in France and in the fall I am the rabbi of a small liberal congregation in Florence, Italy. Although the customs differ in small ways and the perspectives alter depending on the larger cultural realities, the core of Judaism remains, giving structure to my days. We are all a united people toiling in the service of truths larger than we. And the touchstones of the sacred remain. In Italian, in a strange flip of history but not of culture, Passover is called "Jewish Easter." Still it is just as late (this year), just as matzah filled and just as glorious as every other Passover everywhere.

Thanks to the technology of our generation, I have also stayed in the space of Ann Arbor more than was possible in the past. Yet, my Jewish connections are not really dependent on TBE streaming or Facebook. I know what matters to you in Washtenaw County and in all the many places that we call home, also matter to me. Our connection is larger than language or custom or even civilization. We exist together in a particular search for meaning that links our present to our hopes for the future.

As a child I learned that Reform Judaism had dispensed with the belief that a Messiah would come to end the struggles of this world. This was replaced with the Messianic Age, where instead our efforts would build a truly good society. I thought then that this was a simple rebranding for non-magical times. I was wrong. Deep in the Jewish soul is the hope for universal goodness. Beyond the hope that I or my family or my community or my nation will prosper is the hope and prayer that goodness will reign everywhere.

Sweet seders for all and peace and justice everywhere.

This links Jews more than matzah, more than calendar. Wherever we find ourselves, there probably will be Jews, but there certainly will be Jewish dreams. ■

Yachatz: Breaking the Matza

Rabbi Jared Anstandig, special to the WJN

Of all the stages of the seder night, the one that always seems the strangest to me is "Yachatz." Why do we break a board of matza in half? What is the symbolism behind this action.

The Talmud (Pesachim 115b-116a) homiletically refers to matza as "lechem ani," the bread of the poor person. Just as an individual in need may occasionally suffice with a partial loaf of bread instead of a whole one, so too the matza that we eat on seder night is an incomplete board. At the seder, we remember and reenact the poverty that we endured while slaves in Egypt.

Rabbi Jared Anstandig

This traditional answer, though, is incomplete. If we are remembering how we ate bread in Egypt, then why must we break the matza at the seder table?

Consider the saltwater we use at the seder: Whatever the reason for saltwater, no one mixes their saltwater at the table. We mix it before the seder begins and bring it out when the time is right. But, not so with the matza. For some reason, part of the seder process is breaking that board in half. Moreover, the "Yachatz" portion of the Seder is two steps before we actually proceed to eat the matza. Again, if our focus is on the appearance of the matza, then why must we break it so early on?

Rabbi Joseph B. Soloveitchik offers the following insight into "Yachatz" (as told in *The Seder Night: An Exalted Evening*, edited by Rabbi Menachem Genack, page 26). When thinking about Israelite servitude in Egypt, we tend to imagine that all Israelites suffered equally at the hands of the Egyptians. However, this may not have been the case. Indeed, one opinion among our early Sages states that the entire tribe of Levi was never enslaved (Midrash Tanchuma, Va'era 6:2)! Accordingly, there may have been varying levels of suffering, poverty, and need among the Israelites. Rabbi Soloveitchik suggests that the Israelites who were able to sustain themselves always shared their food with their impoverished neighbors. What we commemorate in breaking the matza, according to Rabbi Soloveitchik, is not so much the poverty that our people endured. Instead, the broken matza reminds us of the kindness that our ancestors bestowed on those less fortunate.

If this is the case, then it makes perfect sense why we break the matza in the middle of the seder. Breaking the matza reminds us that we can always provide support for someone else in need. We break the matza at this point, before we begin "Magid" and tell the story of the Exodus, in order to emphasize our role in helping others. We cannot describe God's benevolence in saving our people from bondage until we first focus on our own capacity for doing good and helping others. "Yachatz" reminds us of our ability and responsibility to care for our fellow neighbors. This Pesach, as we come together for our festive meals, let us not only focus on our own needs, but those of the larger community as well. ■

Rabbi Jared Anstandig serves at the Ann Arbor Orthodox Minyan and is the Orthodox rabbi at the Michigan Hillel.

The Great Shabbat: Converting Evil to Goodness

Rabbi Aharon Goldstein, special to the WJN

The Shabbat before Pesach (Passover) is on April 13 this year. It is a notable Shabbat and is called Shabbat HaGadol – The Great Shabbat. The reason it is called The Great Shabbat is because a great miracle took place on the Shabbat before the Jewish people left Egypt.

Back in the days when our people were on the verge of leaving their enslavement in Egypt, the Shabbat before they left was the tenth of Nissan. The Jewish people were commanded to take into their houses a lamb which would be dedicated as the Pascal lamb to be sacrificed and eaten on the first evening of Passover. When they brought the lambs on the tenth of Nissan, which was their last Shabbat in Egypt (they left the following Thursday), the first-born of the Egyptians asked the Jewish people why they were taking lambs into their houses. The Jews responded that it was in preparation to bring them as a sacrifice to God.

Rabbi Aharon Goldstein

What's the purpose of the sacrifice? In the merit of bringing this sacrifice, God will slay the first-born of Egypt and that will cause Pharaoh to release the Jewish people from Egypt. When the first-born heard this they became frightened. The previous nine plagues were realized and there was no doubt in their minds that this tenth plague would, as well, come true. Immediately they turned to their parents and to Pharaoh and begged them to please release the Jewish people in order that their lives could be spared. Nevertheless, neither their parents or Pharaoh answered their request. So they said they would have to wage a war with Pharaoh and their parents. Many Egyptian people were killed in the battles between the first-born and their parents and Pharaoh. Miraculously, the Jewish people were not harmed in this internal Egyptian war. Therefore, to commemorate the miracle, every Shabbat before Pesach we call it the Great Shabbat (Shabbat HaGadol) for the great miracle that took place.

Of all the miracles performed for the Jewish people throughout history, what was so unique about this particular miracle that we perpetually designate a Shabbat in recognition? No other Shabbat is singled-out in such a way. Furthermore, not only is this not a special miracle, if anything it had no practical effect on the Jewish people as regards their release from Egypt. They still remained in exile with the Egyptians. They still needed the tenth plague to get the Egyptians to release them from Egypt. So, except for the internal war, no changes took place that affected the Jews.

To answer this question we have to analyze what really took place in this miracle on the Shabbat before Pesach. Something very unusual, something with a great wonder singles out this particular Shabbat from all others. All other miracles that we celebrate in Judaism, for example, the splitting of the Red Sea, or the defeat of Haman on Purim, or the defeat of Antiochus on Chanukah, were all miracles in which we were able to overpower our enemies. The Egyptians were drowned in the Red Sea, Haman was hanged and the Syrian/Greeks were vanquished. They were all our enemies until the last minute. They did not try to make a friendly resolution to the conflict. If anything, they remained the enemies of the Jews until they could no longer sustain their position.

The fact that the Egyptians fought amongst themselves rather than against the Jews was miraculous. In all other miracles the enemies remained our enemies until God intervened. In the miracle of Shabbat HaGadol we see something different. The miracle took place with the first-born of Egypt. The first-born represents the epitome and best of Egypt. Instead of waging war on the Jews for taking their sacred lambs for a Passover sacrifice, they waged a war with their own people. This is unique in all our wars with our enemies. In this instance, the enemies sacrificed themselves and put themselves in danger to protect the Jewish people. They begged Pharaoh and their fathers to release the Jewish people. They were unsuccessful in their efforts to get the Jews out of Egypt. That Shabbat the Jews were still in Egypt. They didn't leave until Thursday – after the tenth plague was realized. Not only does it not minimize the miracle, on the contrary, it makes it even greater. It shows that even when Egypt's powerful first-born pleaded, Pharaoh refused to yield. Miraculously, God prevented them from doing harm to the Jewish people. This is what we celebrate.

To explain this on a deeper, Chassidic level, the mystical interpretation says that there are two ways one can refine and elevate evil. One way is to break evil, thus preventing it from continuing its evil ways. But a higher level is that one doesn't break the evil but converts the evil to goodness – darkness turns into light – even to the extent that the converted evil helps the cause of goodness in the world. This is a much higher level than merely breaking the evil and neutralizing it.

This is what took place on Shabbat HaGadol. We were given the ability not only to overcome evil, but to take the evil and harness it to do good things. Like the first-born who went ahead and fought each other to protect the Jewish people, to let them go out of Egypt. This is similar to the service to God when a person does Teshuva (repentance). They convert the energy of their past misdeeds into something good. This is what was accomplished on the Shabbat before Pesach – that evil itself was being used for good by defending the Jewish people. ■

Rabbis' Corner

Diving into the Midst

Rabbi Ora Nitkin-Kaner

I often bring in poetry to Shabbat services at Ann Arbor Reconstructionist Congregation. Secular poems can interplay with inherited tradition in a way that opens up the conversation between past and present and the Jewish and secular worlds we live in.

Rabb Ora Nitkin-Kaner

This month, as Passover approaches, I'm thinking about the line from Exodus 14:22: "And the children of Israel went into the midst of the sea," in light of the following first two stanzas of Adrienne Rich's poem from 1972:

Diving into the Wreck

First having read the book of myths,
and loaded the camera,
and checked the edge of the knife-blade,
I put on
the body-armor of black rubber
the absurd flippers
the grave and awkward mask.
I am having to do this
not like Cousteau with his
assiduous team
aboard the sun-flooded schooner
but here alone.

There is a ladder.
The ladder is always there
hanging innocently
close to the side of the schooner.
We know what it is for,
we who have used it.
Otherwise
it is a piece of maritime floss
some sundry equipment.

Congregations

Celebrate Passover with JCS!

The Jewish Cultural Society invites the entire community to come and enjoy its Second Night Seder on Saturday, April 20 at 6 p.m. at the Jewish Community

Center. The secular progressive Haggadah that is used emphasizes the continuing need to work for freedom throughout the world. A vegetarian potluck follows. Participants are invited to bring a kosher-for-Passover, nut-free, vegetarian dish to share. The Seder is free for JCS members. There is a suggested donation for nonmembers. Registration is required: www.jewishculturalsociety.org. For more information email info@jewishculturalsociety.org or call 734-975-9872. ■

Kosher Cuisine

Pesach, 2019

By Lonnie Sussman

I'm writing this article in the middle of Adar I and am proud to say I just cleaned out my closet and dresser. So there! I haven't really started baking any hamantaschen yet for Purim and the wind chill today is below zero but it's time to think about Pesach, the holiday of Spring.

Actually, over the past decade I've moved from being slightly neurotic about cleaning for Pesach to just taking the opportunity to clean the house mindfully as I think about the state of my own behaviors and emotions. It's the biannual attempt at self-improvement, of taking stock of what's going on around me and in me. After all, Pesach is about releasing us from the constriction of slavery, of the "narrowness" of our lives (in slavery) and widening our horizons to Torah, our traditions and the world around us.

I also used to freak out about the seders. How do I pass on the importance and relevance of the Exodus to our next generations? Every year my husband Ron and I tried to find a "kuntz" or "hook" to demonstrate the relevance of the Pesach story to our lives and ways to engage the young and old. I'm not sure we always succeeded but there were some special moments. I loved the time Ron passed out random items from around the house and invited people to make a connection to them and to the Haggadah. The piece of rope turned into the ties that bind us all together. The recorder became the connection between African American and Jewish history, signifying the importance of music in both traditions.

There were several years of telling the story by performing plays. One year we actually moved around the house for different scenes. Our new born grandson was placed in a basket to represent Moses and a large house plant with red leaves became the burning bush. The garage was the site of our oppression with one of the uncles playing Pharaoh. The plagues took place in the dining room and then we went into the kitchen to pick up our matzoh and put it into a napkin to take with us as we crossed the Sea of Reeds (the steps to the lower level) and freedom. Last year the play was acted out by the six youngest children, all under the age of six, in costumes.

Along with previous freaking out over cleaning and planning the seders, I also used to freak out about cooking. After all, we have a large family, B"H, which includes two professional chefs. There are meat eaters and those who don't eat meat, plus the cost of a brisket to feed these numbers is prohibitive. Last year I wrote about spoiling the chicken soup – twice! In short, I want to make everyone know that this meal is not only special for family and friends but also because it is a special meal honoring an ancient tradition that still is relevant today.

So here are some recipes from both my family's traditions and from some new traditions. One of them comes from an article I stumbled upon in *Saveur* magazine. The magazine included two recipes from our nephews, the professional chefs, Max and Eli Sussman. I'm impressed and I hope you will be too.

Chag Pesach Sameach to all of you and your families. And, once again, if you have a recipe for Apricot Sponge Cake, please send it to me at lonniesuss@aol.com. We cannot find the one my mother used to bake and it was her favorite of all the cakes she made for Seders.

I wish you all a Happy and Kosher Pesach full of love, family, friends and meaningful tradition. ■

Quinoa Salad

This "not exactly a grain" has become a wonderful addition to Pesach food. There are lots of recipes using it with a variety of vegetables but here is a recipe I actually came up with. This will serve about 8.

Quinoa – follow the package recipe for cooking it.

Dried fruit – I used dried dates but any other will do.

Mandarin oranges – peel and separate into segments, cut into halves or thirds

Oil and balsamic vinegar or lemon juice or even orange juice.

Mix everything together and serve at room temperature or warm. Add chopped green onions or red onions and/or chopped nuts.

Roasted Carrot and Pistachio Salad

From *Classic Recipes for Modern People* by Max and Eli Sussman. Serves 4-6 and easily doubled or tripled. This was reprinted in *Saveur Magazine.*

2 pounds multicolored carrots, halved lengthwise
1 head radicchio
½ cup roughly chopped pistachios
1 cup olive oil, divided
1 chopped shallot
½ cup chopped dried dates or figs (Max and Eli use fresh figs but we can't get them this time of year. I used dried dates and they were perfect)
Kosher salt to taste

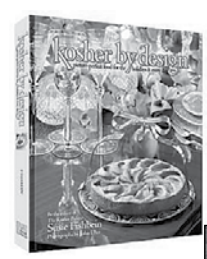
Make the dressing using about ½ cup of the olive oil, the shallot, vinegar and chopped figs or dates. Add about 2 tablespoons of water and salt to taste. Set aside

Roast the carrots in 1/2 cup of the olive oil until they start to brown. Roughly chop half of the radicchio

and saute it in a tablespoon of olive oil until it wilts, about 2 minutes. Combine the sautéed radicchio, the chopped raw radicchio and the roasted carrots. Add the chopped pistachios, drizzle in the dressing and toss gently to coat everything.

Vegetable Potato Kugel

From *Kosher By Design* Susie Fishbein – 12-14 servings. I really like recipes that serve a large crowd, are parve and relatively easy.



This is a good one.

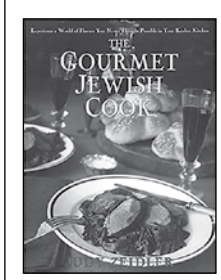
½ cup vegetable oil
6 large Idaho potatoes

2 medium onions, quartered
2 carrots, peeled and cut into chunks
1 green zucchini, unpeeled and cut into chunks
1 Tablespoon salt
1 teaspoon ground pepper
2-1/2 Tablespoons sugar
½ cup matzo meal
5 large eggs, lightly beaten

Preheat oven to 400 degrees. Place oil in a 9 by 13-inch rectangular baking pan, set aside. Peel potatoes and place in bowl of cold water to prevent browning.

Finely chop onions in food processor. Add the carrots and process them as well. Scoop out the carrot and onion mixture into a large bowl. Cut the potatoes into chunks and process them in the food processor until almost smooth. Add the zucchini until there are specks of green throughout the mixture. Add this to the onion/ carrot mixture. Mix in the salt, pepper, sugar and matzo meal, drain out excess liquid. Stir in the eggs. Place the baking pan with the oil in it into the hot oven. When the oil sizzles, carefully remove from the oven and spoon a few tablespoons into the potato/ vegetable mixture. Mix well. Pour it into the pan and bake uncovered for 1 hour.

Persian Charoset



From *The Gourmet Jewish Cook* by Judy Zeidler. This makes 5 cups. The fun thing about this charoset is you can shape it into a pyramid to emphasize the symbolism.

Core and chop
1 unpeeled pear and
1 unpeeled apple
1 cup finely chopped walnuts
1 cup finely chopped almonds
1 cup finely chopped hazelnuts,
1 cup finely chopped pistachios,
1 cup chopped dates,
1 cup chopped raisins,
2 teaspoons ground ginger,
2 teaspoons cinnamon,
2 tablespoons apple cider vinegar or apple juice and
1-2 tablespoons sweet Passover wine.

Dana Nessel, the first openly gay politician elected to Michigan state office, draws inspiration from Judaism

By Josefin Dolsten

(JTA) — Dana Nessel has spent much of her career challenging the state and federal government to advance progressive causes. In 2015, the Jewish attorney successfully argued in a case to overturn Michigan's ban on same-sex marriage.

The lawsuit, in which Nessel represented a lesbian couple looking to jointly adopt their foster children, was later combined with others in that year's landmark Supreme Court case Obergefell v. Hodges, which legalized same-sex marriage.

But after the 2016 presidential election, Nessel, 49, decided she wanted to go about things in a different way. As she saw "egregious policies" at the federal and state level, she decided to run for office.

"It was never my plan, but after the Trump election, quite honestly, I changed my mind," she said.

But where to run?

"I thought the best use of [public] office for me since I had spent years suing the Michigan attorney general was actually becoming Michigan attorney general," she told the Jewish Telegraphic Agency in a phone interview.

Nessel, a Democrat, is the first openly LGBTQ person elected to statewide office in Michigan. She also appears to be the first Jew serving in her current role.

The first few months in office have been "fantastic," she said, and "a little overwhelming."

"We have had 16 years of Republicans in the office of the attorney general," Nessel said. "My predecessors had quite a different view and vision for the office, and a different approach to handling cases than I do, so I have inherited the work of my predecessors."

Dana Nessel

Nessel is passionate about what she calls defending immigrants from federal overreach, an issue that she links to her family history.

"I'm the granddaughter of immigrants who fled World War II and fled the Holocaust and who were penniless and spoke no English and had no marketable skills," she said, "but they were allowed to come to this country, and just a few generations later their granddaughter is the top lawyer in a state of 10 million people."

Nessel said that Michigan had joined a lawsuit against President Donald Trump's emergency declaration to build a wall on the border with Mexico.

Nessel also has established a hate crimes division in the attorney general's office. She said its goal is "to fight against hate crimes and the many, many hate organizations that exist in our state now and that have proliferated under frankly, I think, the auspices of the Trump administration."

She has also withdrawn Michigan from a range of conservative lawsuits on issues such as reproductive rights, gender discrimination, and separation of church and state.

Nessel feels that she can still support the values she championed as an activist.

"I'm not an activist anymore, but I feel like I can still bring those values that I've been fighting for for so long to the office of Michigan's attorney general," she said.

Nessel, who grew up attending the Reform congregation Temple Kol Ami in West Bloomfield Township in the Detroit metropolitan area, traces many of her values back to Judaism.

"The values that we learned at my temple had a lot to do with empathy and compassion for all people, caring about people who were different and who had been ostracized in society in a lot of ways, much in the way that the Jewish community historically has," she said.

During her campaign, Nessel gained wide media coverage for an ad in which she said voters should trust her to take sexual harassment seriously.

"When you're choosing Michigan's next attorney general, ask yourself this: Who can you trust most not to show you their penis in a professional setting?" she asked in the ad. "Is it the candidate who doesn't have a penis? I'd say so."

Nessel said that she had not expected the ad to go viral.

"The way in which I did that attracted more attention than I expected, but it was good because the message got out," she said.

In her free time, Nessel enjoys spending time with her wife, Alanna Maguire, and their twin 15-year-old sons, as well as fostering animals (the family has three cats).

Though Maguire isn't Jewish, Nessel says that she has taken a liking to the culture and the cuisine in particular.

"There is not a single Jewish meal that she can't prepare as well as if she had been raised Jewish," Nessel said. "I would put her matzah ball soup up against anybody else's, and her kugel, too."

Looking back at her career, Nessel said that being part of the case that helped legalize same-sex marriage stood out, both from a professional and personal perspective.

"I got married, and my wife adopted our kids," she said. "My kids now have two legal parents, and they had gone their entire lives without that. It is pretty impactful to our state, to our country and to me personally. I don't know that I will ever be involved in anything quite of that magnitude again." ■

Why these Democratic presidential hopefuls voted no on an anti-BDS bill

By Ron Kampeas

WASHINGTON (JTA) The Strengthening America's Security in the Middle East Act (S.1), which the American Israel Public Affairs Committee said "contains critical pro-Israel provisions," passed 77-23 (back in February), earning yeas from every Republican but one, Rand Paul of Kentucky. It codifies $38 billion in defense assistance to Israel and provides legal cover to states that target the boycott Israel movement. "These provisions — contained in one of the first major bipartisan bills adopted by the Senate this year — pledge security assistance to Israel and clarify that state and local governments have the right to counter boycotts of Israel," AIPAC explained. Not only that, the bipartisan numbers were good: Of 47 senators in the Democratic caucus, 25 voted for the measure to 22 against

As of the end of March, the bill has gone nowhere in the House.

The exceptions to the yeas in the Senate, however, are still notable: Of the seven Senate Democrats who have declared for the presidency or seem poised to, six voted no. Only Amy Klobuchar of Minnesota voted yes.

JTA asked all seven for explanations, and five sent replies. Klobuchar's staff said she was caught up in hearings, and the office of Sen. Kirsten Gillibrand, D-N.Y., never responded.

The five no voters based their opposition to what has been called an "anti-BDS bill" on free speech concerns about its anti-boycott element, which would provide federal protections for states penalizing boycotters.

Some emphasized their support for the other components of the bill, including the defense assistance for Israel, as well as sanctions targeting Syria's Assad regime and the reinforcement of the alliance with Jordan.

Cory Booker of New Jersey: "I have a strong and lengthy record of opposing efforts to boycott Israel, as evidenced by my cosponsorship of S. 720, the Israel Anti-Boycott Act. However, this specific piece of legislation contains provisions that raise serious First Amendment concerns, and that's why I voted against it. I drafted an amendment to help address these widely-held concerns, but there was no amendment process offered to allow for this bill to be improved.

> *There are ways to combat BDS without compromising free speech*

"There are ways to combat BDS without compromising free speech, and this bill as it currently stands plainly misses the mark."

Sherrod Brown of Ohio: "I strongly support additional security cooperation with Israel and Jordan, and holding the Assad regime accountable. However, recent court cases in Kansas and Arizona have raised First Amendment concerns with state laws, therefore, I believe we need to pause on enacting federal legislation while the issue is still pending in court."

Kamala Harris of California: "Senator Harris strongly supports security assistance to strengthen Israel's ability to defend itself. She has traveled to Israel where she saw the importance of U.S.-Israeli security cooperation firsthand. She opposed S.1 out of concern that it could limit Americans' First Amendment rights."

Bernie Sanders of Vermont: "While I do not support the BDS movement, we must defend every American's constitutional right to engage in political activity. It is clear to me that this bill would violate Americans' First Amendment rights."

Elizabeth Warren of Massachusetts: "I oppose the boycott. But I think penalizing free speech activity violates our Constitution, so I oppose this bill."

So why were the presidential contenders more likely to vote against the kind of bill that pro-Israel types — and a majority of their party colleagues — usually see as a slam dunk? The Republicans want to paint them as soft on the Boycott, Divestment and Sanctions movement targeting Israel, although they all oppose BDS — as a few said so directly. The anti-Israel left said their votes prove their side is winning.

Indeed, polls and various developments have indicated that a growing portion of the Democratic base — especially progressives — is increasingly critical of the Netanyahu government and vocal in opposing priorities of the pro-Israel lobby.

Here are some other possible motives:

Fundraising for statewide office vs. fundraising for nationwide office: Presidential campaigns, particularly among Democrats, rely increasingly on small donations from individuals (remember Sanders boasting about his $27 average donation in the 2016 campaign?). An individual motivated to click on "donate" is likelier to be a partisan, and less sympathetic to a candidate who signed on to a bill initiated by the opposite party. Notably, grassroots Democratic groups, including the hugely influential MoveOn, oppose the anti-BDS bills. Senate campaigns remain more susceptible to issue-driven donors and political action committees who favor lawmakers who cross partisan lines, in order to turn favored bills into law.

The ACLU: The American Civil Liberties Union is an influential voice among Democrats, and it has made killing the anti-BDS bills a top priority, which helps embed the message among activists and donors watching the presidential campaign. Gillibrand, notably, did a 180 last year after ACLU representations on a separate anti-BDS bill. The group remains formally non-partisan, however, and will not establish affiliated political action committees or endorse candidates, which diminishes its influence in Senate races.

The vision thing: Presidential candidates are under greater pressure to come up with a coherent overall vision, and their opponents will eagerly seek inconsistencies. Democratic candidates will be all about speech freedoms in the face of a president who has unrelentingly attacked the media, and the appearance of penalizing boycotts will not be a good look.

It's true that consistency counts in Senate races as well but within a narrower spectrum. Consider two of the Democrats who voted yea, Joe Manchin of West Virginia and Gary Peters of Michigan: Both are in states where campaigns have focused mostly on job creation. A free speech inconsistency won't resonate as much.

A version of this post first appeared in *The Tell*, Ron Kampeas' weekly newsletter on Jewish news from Washington. ■

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Meet the Jewish undocumented immigrant who's the student president of the biggest college in the country

by Ben Sales

ORLANDO, Fla. (JTA) — Growing up, Josh Boloña was just like a lot of kids in South Florida: He was a Latino immigrant, from Ecuador, in an area with a lot of Latino immigrants. He was a Jewish kid in an area with many Jews. He was a soccer player in a place where plenty of kids played soccer.

Then he tried to get his driver's permit.

Boloña had an inkling a year earlier that his immigration status was complicated. A friend had invited him on a Caribbean cruise, but his mom told him he couldn't go. She said it had to do with immigration and he left it at that.

But before he turned 15, his parents explained the issue: He was an undocumented immigrant.

"A week before my birthday, I asked my parents to get it and they again said I can't," he said about the permit. "So then they started explaining more in depth my status and saying what I can and can't do. Then, the following year, we were thinking I would have to leave the country because I didn't have any means to apply for college because I was undocumented."

Shortly before, though, President Barack Obama instituted Deferred Action for Childhood Arrivals, or DACA, a policy that allowed undocumented immigrants who had come as children, like Boloña, to stay in the United States. DACA recipients can get drivers' licenses, attend school and work.

So Boloña was able not only to go to college, but rise to the top. He is now the student government president at the University

of Central Florida, the biggest undergraduate program in the country, with more than 50,000 students. The Student Government Association there manages a budget of nearly $19 million.

"I've always had a passion for servant-leadership and problem solving," he said. "I figured that in SGA, that's really what you do: You lead a group of fellow classmates — not with authority, but more with vision, which was nice. And ultimately you get to solve issues for students."

Boloña's social media feeds feature plenty of photos of him looking official at school events, with a jacket and tie. On this Wednesday night, though, he is wearing a black-and-gold T-shirt from Phi Delta Theta, his fraternity. Like many senior men about to graduate, he has a beard.

A day earlier, Boloña was lobbying with other student officials in Tallahassee for internship opportunities. Now he's on his way to a study group upstairs ahead of a test the next day.

He doesn't make a big deal of his immigration status or what it means for a DACA recipient to become student president of the biggest school in one of the most politically divided states. If people should know one thing, Boloña says, it's that DACA recipients are regular people — many of them, like him, leaders of their communities.

"If you really look at it from a logical way and you really try to understand who these people are, there really is no reason for it to be used as politics rather than fixing what should be fixed, which is the immigration system," he said. "If you want to talk about it, let's do it. With our generation, I know Republicans that support things like DACA."

Boloña is originally from Guayaquil, a city of more than 2 million people. His father was born in Ecuador, too, and his mother in Venezuela — his three older brothers also were born there. The family moved to the United States just as he was about to turn 7 to seek a better life for the brothers, Boloña said.

His involvement in politics started in high school, where he served as junior class president of Marjory Stoneman Douglas High in Parkland, graduating four years before the mass shooting that took place there last year.

Boloña has fond memories of the school, and attended the student-organized March For Our Lives against gun violence last March in Washington, D.C. He's pushed for a safety feature on the UCF student app.

After graduation, Boloña will take a job with Accenture, the consulting firm, in Atlanta.

Boloña occasionally goes to Hillel and Chabad, and said that being Jewish has provided him with a moral framework in leadership and life. It's also given him guidance in specific ethical dilemmas, like when his roommate found a few hundred dollars in cash and called Boloña to ask what to do. Boloña relayed a lesson he remembered from Hebrew school.

"He was like, 'What do I do?'" Boloña recalled. "I was like, 'First, try to see if someone's around, whose it may be — making sure it's actually theirs. If not, it's all right to keep it for yourself. If you want to do a mitzvah, feel free.' ■

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Geneviève Zubrzycki Faculty Spotlight

Kelsey Robinette Keeves, special to the WJN

Geneviève Zubrzycki is Professor of Sociology and director of the University of Michigan's Weiser Center for Europe and Eurasia, which includes the Center for European Studies, the Center for Russian, East European and Eurasian Studies and the Copernicus Program in Polish Studies. Zubrzycki is also a faculty affiliate at the Frankel Center and was a Frankel Institute Fellow during the 2015-16 theme year of "Secularization & Sacralization."

Genevève Zubrzycki

As director of the Weiser Center, she collaborates across departments to arrange symposia, workshops and exhibits. "Putting lecture series together and organizing special events is very stimulating work. I like to work with faculty, students, staff on concrete projects. It's very fulfilling," commented Zubrzycki.

One example of this cooperation is the Polish-Jewish Study Initiative, which was founded in 2013 and brings together scholars from the United States, Canada, Poland and Israel in annual workshops focused on some aspect of Polish-Jewish issues. Another example of this collaboration is the upcoming Frankel Center/CPPS event on April 2 featuring Prof. Marcin Wodzinski of University of Wrocław for a lecture titled "Space and Spirit, or How to make a Historical Atlas of Hasidism."

Zubrzycki teaches courses on sociological theory, the sociology of religion, and the sociology of nationalism. She challenges students to think critically about what they read and hear in the news and to see the connection between those stories and what they learn in class.

Through her research and teaching, Zubrzycki has seen the importance of social sciences and the humanities up close. "Humanities allows us to get at the different meaning of social action and at the motivations of people. It doesn't necessarily provide clear answers to problems, but allows us to pose the important questions."

Her first book, *The Crosses of Auschwitz: Nationalism and Religion in Post-Communist Poland*, concerned the changing relationship between national identity and Catholicism after the fall of communism, which led her to study the problematic memory of the Holocaust in that country and the contested place of Christian symbols at Auschwitz. "When I first started working on Polish national identity in the 1990s, I was interested in whether the fall of communism would alter the place of the Catholic church in Poland," stated Zubrzycki. "It quickly became clear that the issue of antisemitism and the absence of Jews in the national narrative was key to understanding Polish national identity."

She is now completing a new book on anti and philo-Semitism in Poland. She's found that the significant interest of non-Jewish Poles in Jewish culture is part of a broader attempt to counter the rise of right-wing nationalism. "Those Poles who are supporting the revival of Jewish communities and who are actively working to recover Jewish culture, are trying to build a different kind of Poland; a more diverse, and open Poland. By promoting the cultural legacy of Polish Jews, they emphasize Poland's multicultural heritage and counter claims of Catholic nationalists."

Poster for a Jewish festival in Krakow, Poland

Zubrzycki expects that book to be released sometime in 2021. ■

Israeli poet Agi Mishol to receive a top international literary prize

By Katarzyna Markusz

WARSAW, Poland (JTA) — Israeli poet Agi Mishol will receive The Zbigniew Herbert International Literary Award for 2019.

The award, given since 2013, is one of the most distinguished international literary prizes. Past winners include South African writer Breyten Breytenbach and the American poet W.S. Merwin.

The Zbigniew Herbert Foundation announced the honor on Monday. The award ceremony will take place in Warsaw on May 15.

Born in 1947 to parents who survived the Holocaust, Mishol has written about the political situation in Israel, nature and her parents' painful history. She is a winner of Israel's Yehuda Amichai Poetry Prize.

The late Israeli novelist Amos Oz wrote about Mishol's poems that "they can simultaneously recount stories, sing and dance."

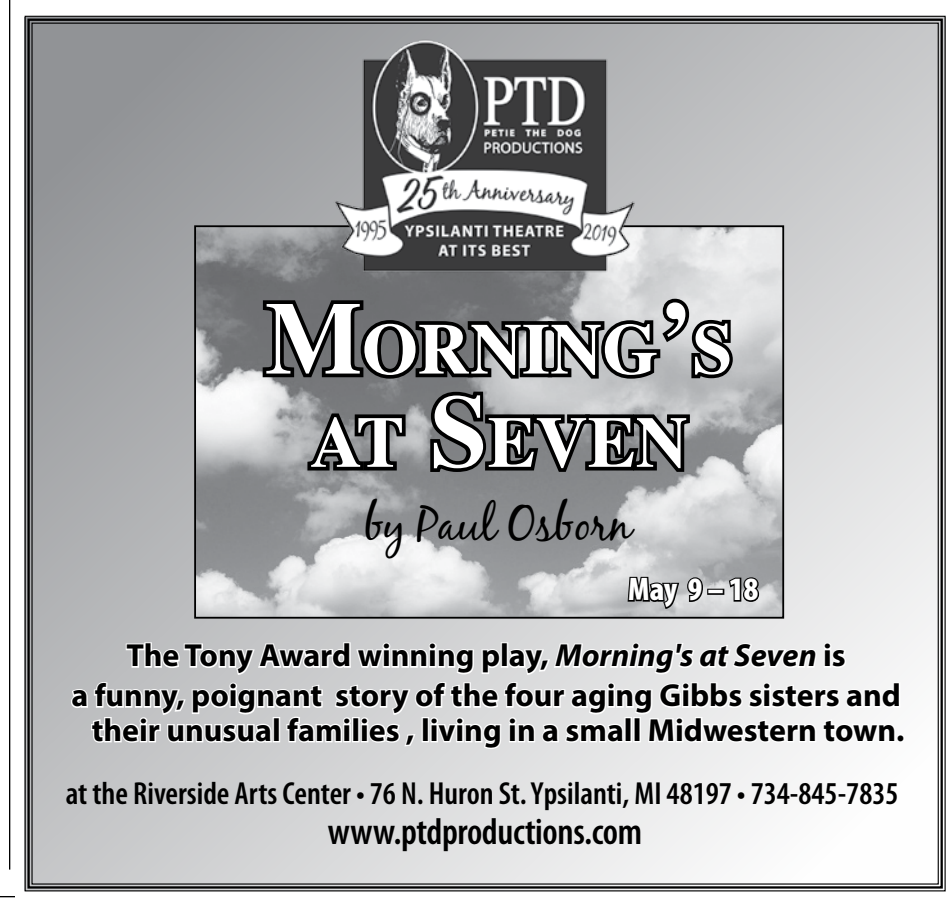
"Agi Mishol, whilst making use of supposedly simple language forms, manages to maintain the seriousness and depth of poetic meaning, and to talk about dramatic or even tragic subjects," said Jurij Andrukhovych, this year's jury chairman.

Mishol said she is "particularly thrilled," as Zbigniew Herbert is one of her "most beloved and admired poets."

Herbert (1924-1998) was a Polish poet and a member of the resistance movement during World War II. In 1991 he received the Jerusalem Prize for the Freedom of the Individual in Society.

"His poetry books, wonderfully translated to Hebrew by his friend David Weinfeld, are a continuous source of inspiration and influence on my poetry," said Mishol.

The prize is co-financed by Poland's Ministry of Culture and National Heritage. ■



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Jeroboam in Medieval Jewish Thought

Jonathen Decter, Brandeis University
April 9, 4:00 pm
Room 2022, 202 S. Thayer St

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please contact the Frankel Center office.

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100 years of Haaretz to be made available online

By Marcy Oster

JERUSALEM (JTA) — For its 100th birthday, Israel's Haaretz daily newspaper will be digitized and made available to the public.

Haaretz and the National Library of Israel signed an agreement to open digital access to all the issues of the newspaper since its founding in 1919.

Courtesy/National Library of Israel

David Blumberg, from right, chairman of the Board of Directors of the National Library of Israel; Amos Schocken, Haaretz publisher; and Oren Weinberg, national library director, sign the National Library of Israel - Haaretz Agreement.

The newspaper will become part of the JPress-Historic Jewish Press website, a collaboration between the National Library of Israel and Tel Aviv University, which includes millions of pages from over 300 Israeli and Jewish newspapers published in 16 languages from dozens of countries since the end of the 18th century.

The library already has begun to digitize the first two decades of the newspaper.

Haaretz publisher Amos Schocken said in a statement that in the digital age, it is important that Haaretz be available to researchers and scholars, as well as anyone in the general public interested in the Israeli press.

"Within a few weeks, visitors to the National Library website will be able to read issues of Israel's oldest newspaper, enabling them to become familiar with this important reflection of Israeli history and significant piece of the history of the press in Israel," National Library of Israel Director Oren Weinberg said.

The newspaper, a left-leaning survivor of an era when numerous Hebrew-language dailies reflected Israel's ideological fault lines, earned a reputation for probing reporting and cultural coverage. Yaron Tsur, professor in the department of Jewish history at Tel Aviv University and founder and academic director of JPress, calls Haaretz "exceptional in a number of ways, giving it pride of place in the landscape and history of the Israeli press." He said that in addition to attracting "brilliant journalists," the newspaper also published "writers and poets, artists and intellectuals." ■

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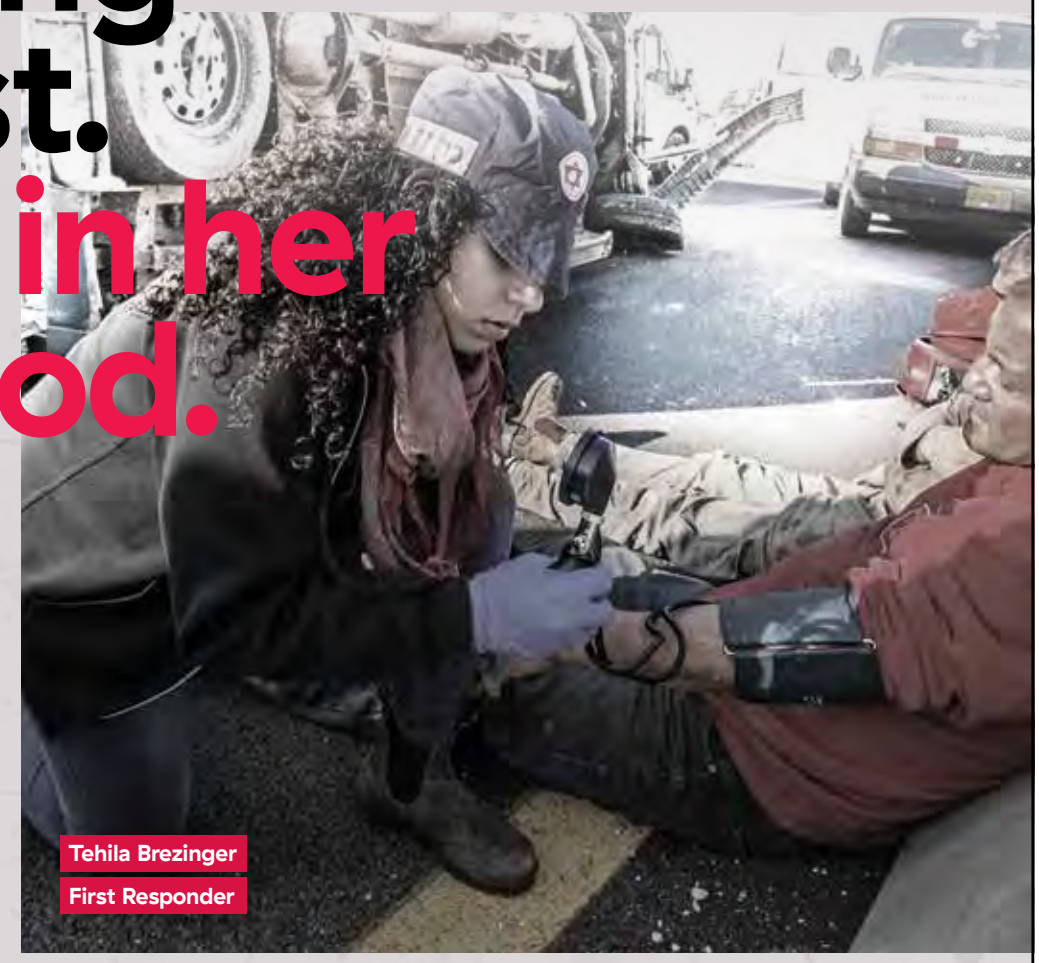

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Exploring Conflicts of Interest at the Maimonides/Cardozo Symposium

Sharyn J. Gallatin, Esq., special to the WJN

On March 10, approximately 100 community members, mostly doctors and lawyers, gathered at the Kellogg Eye Center to hear speakers Tiana Korley, J.D., an attorney in the University of Michigan General Counsel's Office and Allen Lichter, M.D., former dean of UM Medical School and previous executive director of the American Society of Clinical Oncology, speak about the issue of conflicts of interest in medical research. Specifically, they discussed conflicts that arise from, among other things, failing to list board memberships on and payments from pharmaceutical companies who are directly involved in their research. This invariably creates a bias towards the pharmaceutical companies in research and raises significant questions regarding the validity of study results. This issue was explored in depth in the December 2018 *New York Times Magazine* story about a medical director of Sloane-Kettering in New York who failed to list his conflicts of interest.

Event Co Chairs Jonathan Trobe and Joan Lowenstein

Ms. Korley went into the legal issues relating to conflict of interest and discussed numerous regulations set by the federal government to address the conflicts. She rounded out her presentation with a discussion of some better-known cases concerning the issue. "Think twice," she implied, "and familiarize yourself with the laws, before you accept any favors from drug or device companies."

Harriet Bakalar and Sam Hirsch

Dr. Lichter stressed that legitimate associations between doctors, drug companies, and device manufacturers are critical to advances in health care. He congratulated *The New York Times* for its expose of shoddy reporting of potential conflicts of interest in medicine and cited other examples of progress in regulating and exposing fraudulent practices. He also spoke about the ways researchers can minimize conflicts of interest. Although complete divestment is one way, he said that this is impractical. Instead, he suggested that doctors should disclose their financial relationships with pharmaceutical companies. He spoke about the Open Payments Database which lists many conflicts of interest; approximately 800,000 doctors are listed in the database. Finally, he discussed the lack of standardization in the field around guidelines for disclosure reporting.

Susan Fisher and Phyllis Herzig

After the panel presentation, participants had the opportunity to engage in discussion with the experts. This included comments from Claire Friedman, a junior faculty member and researcher from Memorial Sloan Kettering (MSK), who gave her perspective on the issue. She spoke about her experiences with conducting research at MSK and some of the issues she has faced in declaring conflicts of interest and funding received from pharmaceutical companies to further much needed research.

Event Co-Chair Joan Lowenstein, Esq., who co-chairs the Cardozo Society with Jerrold Lax, Esq. stated "the speakers raised issues that many in the audience had not thought about, and that's always the sign of a good program." Event co-chair, Maimonides Society Chair Jonathan

Claire Friedman, Gil Omenn and Ro

Trobe, M.D. said "Tiana Korley gave a wonderful talk on how the United States government scrutinizes doctors' activities that might have a flavor of conflict of interest. It was an honor to have her and Allen Lichter present at this event."

Named for Rabbi Moses ben Maimon (also known as Maimonides or Rambam), the Maimonides Society provides opportunities for education and leadership for the community's physicians, dentists and health care professionals whose skill and compassion do so much to care for those in need and who are committed to *tikkun olam* (repairing the world).

The Cardozo Society aims to strengthen relationships among Jewish attorneys, judges and law students in Ann Arbor through education and leadership, while working together to enhance the quality of Jewish life in Ann Arbor and throughout the world. The society is named for Benjamin Nathan Cardozo, a Jewish-American lawyer and jurist who served as an Associate Justice of the Supreme Court of the United States.

Members of both societies are leaders in supporting the Jewish community by contributing $1,800 or more to the Annual Community Campaign of the Jewish Federation of Greater Ann Arbor. ■

Perspectives from Fifty Years of Activism

Special the the WJN

On March 13-15, Jewish Communal Leadership Program at the University of Michigan School of Social Work, in cooperation with the Frankel Center for Judaic Studies and the Jewish Women's Archive, brought together dozens of writers, organizers, innovators and teachers for the three day symposium, "Jewish Feminisms/ American Visions: Perspectives from Fifty Years of Activism" The event has coordinated by historian Karla Goldman, Directer of JCLP and professor of Women's and Judaic Studies. ■

1-Organizer Heather Booth speaking to the audience after the showing of the film by Lily Rivlin, Heather Booth-Changing the World in the art museum auditorium on the first night of the symposium, March 13. Photo by Bernie Banet.

2-Panel of speakers who were involved with Women's Liberation on the UM campus in the 1960 and 1970s, "Periphery and Core: The View from Ann Arbor," with Karen Brodkin, Debra Kaufman, Elli Meeropol, Rayna Rapp. The panel was moderated by Marla Brettschneider, not shown.

3-Panel on "Contemporary Leaders Consider the Legacies of Feminism" panel From left to right, April Baskin, Rabbi Georgette Kennebrae, Judith Rosenbaum, and Tilly Shames. Courtesy of Karla Goldman.

Susan Ayer
PHOTOGRAPHY
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Dmitri Shostakovich's Symphony No. 13, titled *Babi Yar,* memorializes the massacre of Ukrainian Jews by Nazi forces. The work remains one of the most enduring musical protests against antisemitism. An engaging and informative preview lecture by three scholars and the conductor will precede the concert and explore the historical context of the Holocaust and the artistic reaction and remembrance generated by Shostakovich's symphony. The work is paired with selections from *I Never Saw Another Butterfly* by Charles Davidson, settings of poems by Jewish children who perished in the Holocaust.

SATURDAY, APRIL 27, 7:00 PM, WHARTON CENTER, EAST LANSING

TICKETS AND MORE INFO AT MUSIC.MSU.EDU/BABIYAR | 517-353-5340

SUNDAY, APRIL 28, 2:00 PM, ORCHESTRA HALL, DETROIT

TICKETS AND MORE INFO AT DSO.ORG | 313-576-5111

PREVIEW LECTURE

- **Dr. Amy Simon**, William and Audrey Farber Family Chair in Holocaust Studies and European Jewish History; Assistant Professor, James Madison College, Department of History; and the Michael and Elaine Serling Institute for Jewish Studies and Modern Israel.
- **Dr. Matthew Pauly**, Associate Professor of History, College of Social Science, and affiliate of the Michael and Elaine Serling Institute for Jewish Studies and Modern Israel.
- **Dr. Kevin Bartig**, Associate Professor of Musicology, College of Music.
- **Christopher James Lees**, guest conductor.

CONCERT

- ***I Never Saw Another Butterfly*** by Charles Davidson. Performed by the MSU Symphony Orchestra, University Chorale and State Singers. David Rayl, conductor.
- **Symphony No. 13 in B-flat minor (Op. 113, *Babi Yar*)** by Dmitri Shostakovich. Performed by the MSU Symphony Orchestra, State Singers and University Chorale with baritone soloist Mark Rucker. Christopher James Lees, guest conductor.

PRESENTED BY

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MICHIGAN STATE UNIVERSITY

The Michael and Elaine Serling Institute for Jewish Studies and Modern Israel
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Detroit Symphony Orchestra

HDS is Talented!

Jennifer Rosenberg, special to the WJN

The annual Hebrew Day School Talent Show is a wonderful display of the variety of talents and skills HDS students possess. Hosted this year by HDS alumni Max Klarman and Jessie Schwalb, this year's talent show featured acts from students from every grade level. The generous and supportive audience cheered wildly for the dancers, singers, musicians, magicians, comedians, and more. The community is always warmly invited to join HDS families for this fabulous evening. ■

The HDS KlezKids Band performed two songs, Nigun Halelu and The Battle of Jericho

Fifth grader, Livnat, sang and performed a dance featuring her original choreography

Assisted by her mom, first grader, Luta, performed a creative Fairy Statue piece

Fourth grade HDS students Amalia and Aya sang Waving Through a Window from the musical Dear Evan Hansen

Second graders Eli and Miles cracked up the audience with their comedy routine

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On behalf of the JFS family, we wish you and your family a meaningful Passover.

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Antisemitism: Here and Now

Review by Lois Godel

Deborah Lipstadt, professor, historian and renowned author, was growing alarmed at what she sees as a resurgence of antisemitism in the United States and abroad, from the left as well as from the right of the political spectrum. Her prescient book, *Antisemitism: Here and Now* (288 pgs. pub. January 2019), was completed well before the massacre at Pittsburgh's Tree of Life synagogue. It was written before Congresswoman Ilhan Omar uttered her highly offensive remarks, evoking classic antisemitic tropes.

The structure of this book is a series of letters between Professor Lipstadt and two imaginary composite individuals: a Jewish college student and a gentile colleague, both concerned at what they see as a rise in antisemitism, wondering why and what they can do about it. Professor Lipstadt responds to their queries and concerns with her analysis of what is currently transpiring in the world.

While the set-up initially felt contrived, I soon warmed to it. Lipstadt's tone is conversational, the material easily understandable. The well-chosen questions enable exploration of different aspects of antisemitism.

The book's scope is broad, beginning with various definitions of antisemitism and its historical origins. Through the experiences of her student and colleague, current events and quotations from a wide range of sources, Lipstadt classifies different types of antisemites, manifestations and degrees of hatred; how antisemitism works and how it hides.

The author discusses similarities and differences between racism and antisemitism. The range and reasons of Holocaust denial merit an entire section, as does a description and analysis of antisemitism on the college campus, particularly as it relates to Israel. Is criticism of Israel's policies always antisemitic? The discussion of Israel alone is well worth reading.

Lipstadt characterizes antisemitism as a perception of Jews which may be expressed as hatred. She quotes the historical sociologist Helen Fein's description of it as "A persisting latent structure of hostile beliefs towards Jews as a collectivity manifested in individuals as attitudes, and in culture as myth, ideology, folklore, and imagery, and in actions – social or legal discrimination, political mobilization against Jews, and collective or state violence – which results in and/or is designed to distance, displace, or destroy Jews as Jews."

While some of the author's observations may seem obvious, they may be helpful in awakening the educable antisemite. Such as, "…antisemitism, as is the case with any prejudice, exists independently of any action by Jews…. Antisemitism is not the hatred of people who happen to be Jews. It is hatred of them because they *are* Jews."

The origin of antisemitism was the death of Jesus. "According to Christian doctrine as it was taught for millennia, Jesus was crucified because, among other things, he threatened Jews' power and financial well-being." The Paulists, in competition and antipathy with those Jews who clung to their faith, taught that the Jews who declined to become Christians did so because of their "inherent maliciousness." "This formulation rendered Judaism more than just a competing religion. It became a source of evil. It is this that makes antisemitism different from other prejudices…Jews are not *an* enemy but *the ultimate* enemy."

"Economic downturns, political tensions, unsuccessful military actions, and a myriad of other crises were explained away by attributing them to the interference of Jews." The common explanation for the bubonic plague that decimated much of Europe's population in the fourteenth century was that the Jews poisoned the wells.

Lipstadt's classification of antisemites ranges from violence-prone extremists to the more benign dinner party variety and finally to enablers, who promote antisemitism through words and/or actions. Two prime examples of enablers, according to Lipstadt, would be Jeremy Corbyn and Donald Trump.

Trump, while addressing the Republican Jewish Coalition, before the 2016 presidential campaign, hit almost every old antisemitic stereotype.

The author goes on to say that offensive as this speech was, far more serious was his refusal to even criticize the antisemitic language and behavior of his alt-right extremist supporters, giving them tacit permission to act out.

The discussions of antisemitism and racism running through this book are important in understanding how some of the recent discord between "white Jews" (i.e. Jews who could be mistaken for white Christians) and people of color have come about.

Some people believe "…that an act of prejudice or discrimination occurs only if a powerful privileged Goliath is either literally or figuratively beating up on a David who is a member of an ethnic minority…. Jews – for the most part white, privileged members of the elite-cannot possibly be considered victims…." According to this reasoning, they are guilty of illegitimate claims… "'freeloading' on the legacy of the genuine suffering of racial minorities."

However, Lipstadt would disagree. "Whether it comes from those on the political left or political right, from Christians or… from Muslims, it is antisemitism when Jews are attacked – verbally or physically– because they are Jews.

On the other hand, Lipstadt acknowledges that the severity of racism directed at other minorities, particularly at Blacks, as often more pervasive and extreme. She described an African-American mother, grieving for her teenage son who had been killed by police, who said she had 'always taught him to comply with law enforcement.' "I was reminded of the fact that what is considered youthful indiscretions for young whites – sneaking into a private pool or playing basketball in a park at night when the park is closed – can be death traps for young blacks."

On Israel, the author discusses when criticism of Israel may, or may not be, antisemitic, encouraging people to observe and make distinctions about what various factions are saying and doing; not be too quick to label or castigate. It is possible to support both the Palestinians and the State of Israel.

While Lipstadt didn't agree with Natalie Portman's decision not to travel to Israel to accept the 2018 Genesis Prize (in protest of some Israeli government policies) she was dismayed by the virulent criticism (including suggestions that Portman be excluded from communal activities) that was heaped onto Portman by members of the Jewish community. "Talk about eating your own."

As I finished reading *Antisemitism: Here and Now*, Netanyahu brokered a merger of a small religious party with an Israeli extremist far right party. Deborah Lipstadt's synagogue is a member of an organization that supported the merger. Lipstadt promptly resigned her membership in her congregation.

I took Lipstadt's message as an invitation to observe, carefully; to draw conclusions, to engage in civil discourse. Also, to stand up against antisemitism, racism, or any kind of social injustice. Through her writing and her actions, Deborah Lipstadt does just that. ■

Making History, Making Blintzes continued from page 1

a first home in an apartment building on Fourth Avenue, nights out at local theaters or at films put on by the University Film Society, attendance at our "underground" film festival or alternative music fests.

Much of the book is like having your favorite aunt and uncle take you on a guided tour of history. The Flacks lived through some of the most important historical events of the last part of the twentieth century, events that often are distilled into a staid history book bereft of any personal details. For instance, since I fancy myself a local historian, I read with special interest about the 1960 pickets of our local Woolworth's. It is sometimes difficult to find people who are willing to talk about times when history in this little city wasn't quite so rosy, so it was refreshing to read an honest account of how over 100 people picketed the Woolworth's to support the students in the south who were doing lunch counter sit-ins.

Other points of interest on this tour included the founding of Students for a Democratic Society (SDS). How incredibly passionate and bright were those young folks—I knew of the Port Huron Statement, of course, but learned so much more about their important work; the Cuban Missile Crisis (I loved reading about what regular people were doing and thinking during those days when it looked like the end was here), peace marches, teach-ins, sit-ins, and protests.

In and amongst the history lessons are anecdotes of life experienced by the couple—such as having children, getting involved in their communities, forming friendships with neighbors, devising a very sweet (and informal) marital "points" system when one partner made sacrifices for the other, moves to Chicago and then California, activism in everything from stroller marches to the Gray Panthers.

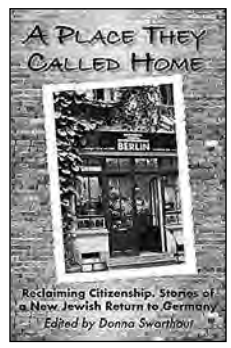
The delightful back and forth of Mickey and Dick, often talking about the same events in their own voices and with different memories or perspectives, carries throughout the entire book making for a fast read. It's true that they made plenty of blintzes, and oh what history did this lovely couple make along the way!

Mickey and Dick Flacks will be reading from their book and signing copies on Saturday, April 13 at the Downtown Ann Arbor Public Library, 4 – 5:30 p.m. ■

Jews Returning to Germany

Review by Marianne Aaron

A Place They Called Home: Reclaiming Citizenship. Stories of a New Jewish Return to Germany, edited by Donna Swarthout is a collection of twelve essays by people whose families, like mine, had to leave Germany during the Hitler period and who have taken advantage of the German law, "Article ll6." This law permits descendants of some families to obtain German citizenship with a passport, enabling them to live, attend school, and work anywhere in the European Union.



Each essay tells its own story of a family member's escape from Germany during the 1930s and one whose parents were Holocaust camp survivors. Many acknowledge that although we can never forget what happened there, we are now in a period several generations past and we must move on. Germany has done more than any other country in offering restitution, trying very hard to make amends for the sins of their fore-bearers. One essayist, Carole Fabian from Australia, put it like this, "I have chosen German citizenship as an affirmation of Jewish, indeed human life. The best way to overcome those who seek to silence you is to shout; to those who seek to kill you, to live; to those who seek to expel you, to come back; and to those who seek to divide the world on racial, ethnic, or religious grounds, to reunite and live together as fellow citizens once more." Another, Ruth White from California, wrote, "It is my hope that the path toward citizenship has brought a measure of healing and peace to all involved."

In several essays there were similar grounds for seeking dual citizenship in this day and age. There has been a recent surge in people applying – from the United States, since the 2016 election; from Great Britain, since Brexit; and from Israelis who are particularly conscious of the fact, learning a lesson from the past, that it is always wise to have a way out.

The very first essay in the book is by Maya Shwayder, a Detroit born journalist and a niece of Walter and Kathryn Glasser Shwayder of Ann Arbor. Maya now lives in Berlin as a freelance journalist, as do two other contributors to the book. Donna Swarthout, the editor, lives in Berlin with her family; and an Israeli journalist, Yermi Brenner, lives in Berlin with his wife. Since part of the subtitle is "Stories of a New Jewish Return to Germany," I was surprised that these three were the only ones (out of twelve) who actually chose to live in Germany. There is also a British woman, Sylvia Finzi, an artist, who is not sure if she wants to call London or Berlin her home.

I found Brenner's story particularly fascinating. In a trip to Germany with his parents in 2004, he learned about the Otto Weidt Workshop for the Blind Museum, which displayed the brave actions of this half-blind man during the war. While making brooms and brushes, Weidt was also hiding Jews from deportation and forging documents, even bribing Gestapo agents. Brenner found out that his grandmother, Alice Licht had been hired by Weidt as a secretary and a film about him actually suggested that they were lovers. Alice Licht was eventually sent to Theresienstadt toward the end of the war, but survived and settled in California where Brenner's father was born. Brenner's parents eventually made aliyah and he was born in Israel, but even though his grandparents also moved there, he always thought of his grandmother as "American." Alice Licht died when the author was just six years old, so he never heard her story directly. While participating in a college exchange program for journalists in Germany, he first thought about the possibility of German citizenship but it took several more years until he finally got it. Now, living in Berlin, he frequently visits this museum to hear stories told by guides about his "famous" grandmother.

My interest in this book is very personal. This January 24, 2019 marked the eightieth anniversary of my coming to the United States. My family was among the lucky ones; because of a stroke of luck, my father was born in Belgium during the three years that my grandparents lived there. According to American law, this made us all eligible to come here under the Belgium quota instead of the German quota, which was full. So shortly after Kristallnacht, November 9/10, 1938, we received our papers to leave Germany.

Last summer, twenty members of our family went to Berlin and Mannheim to participate in two major concerts in honor of the ninetieth birthday of my brother, Samuel Adler. The concert in Berlin was a combination of radio interview with my brother while his music was performed in front of an audience. Then we went to Mannheim, where we were born and from which we fled, and assembled in the social hall of the synagogue. This concert began with the mayor of the city thanking us all for being there and praising my brother for bridging good relations through music between Germany and the United States. My brother had been commissioned to write several pieces for the city of Mannheim and years earlier, while in the US Army, had formed a symphony orchestra which toured Germany, showing Germans that Americans actually knew classical music. The Mannheim concert was a Kafkaesque experience! After the concert, the hall was named "The Samuel Adler Halle" and a plaque was placed in the synagogue where my father had been cantor for almost twenty years, until Kristallnacht, when the previous structure had been destroyed by dynamite.

Since I was born in Germany, my three sons and six grandchildren are eligible to gain German citizenship. Several have indeed taken advantage of this and as a matter of fact, two of my grandsons are living in Berlin now. They are opening up a cafe, which they envision being a sort of "salon" where poetry readings, art exhibits and environmental discussions would occur. When I told my grandson, Josh, about reading this book, he replied that he had just met Donna Swarthout a few days before and that they were planning a book signing at the cafe. Small world! Josh is also working on his Master's Degree in Math and Computer Science, attending college free of tuition.

For anyone who might be interested in regaining German citizenship, the process is relatively easy after you do all the paper work to prove that you are a direct descendant of a person who lost citizenship after 1933. Contact the Germany Embassy in Chicago for specific information. ■

My Father and Sandy Koufax

By Sandor Slomovits

My father didn't think much of the game of baseball. That's a giant understatement. "It's a stupid game," he said, "Played by stupid people." Our family immigrated to the US in late 1959, he was 49 years old at the time and had never previously seen, or probably ever even heard of baseball. For him there was only one serious team sport — football. No, not the American version — that too was a "stupid game" — but instead the version he'd played as a child and a young man, the game known in the United States as soccer, but recognized everywhere else throughout the world as football.

Cantor Herman Slomovits and his sons Sandor and Laszlo

He steadfastly maintained his attitude toward the great American pastime for the first five years we lived in the U.S. He'd repeat his assessment of the sport nearly every time he happened to catch sight of a game on television when my brother and I watched. He held fast to his opinion until October 6, 1965. That was the date of the first game of the World Series that year, and also the day of Yom Kippur. Koufax, as the Los Angeles Dodgers best pitcher would naturally have started the first game, against the Minnesota Twins, but Koufax requested the day off so he could go to shul, and Don Drysdale started (and lost) instead.

This got my father's attention. Here was a Jew who announced he was Jewish, and who made and stuck by, a difficult, public and arguably unpopular decision. To be fair, Koufax had plenty of support. "I won't let Sandy pitch on Yom Kippur under any circumstances," Dodgers owner Walter O'Malley was quoted as saying. "I can't let the boy do that to himself." O'Malley did pray for a rainout, joking that he'd "ask the Pope what he can do about rain on that day."

My father, from a very early age, knew that to be a Jew was dangerous business. Growing up in his native Hungary in the early part of the twentieth century, he experienced plenty of subtle, as well as blatant acts of anti-Semitism. But, in 1942 that anti-Semitism turned lethal. He was ordered into the Munkaszolgalot, the forced labor groups that were attached to the Hungarian, and later the German armies. He spent the next three years in labor camps in Poland, barely surviving the harsh conditions and little food; he lost almost half his body weight. When he returned in late 1944 to his home in Kunhegyes, looking like a walking skeleton, he learned that both his parents, three sisters, his only brother, two nephews and, perhaps most excruciating of all, his wife and three young children, had all been murdered in Auschwitz.

Even during the next eleven years, while he put his life back together again, remarried, fathered my brother and me, and became a respected cantor in Budapest, he never had reason to think that he was completely safe. Post-war Hungary, in the grip of Soviet communism, and still clinging to its own shameful history of anti-Semitism, was still not overly friendly to Jews. After the 1956 Hungarian Revolution, during which the invading Soviet troops vandalized and closed all of Budapest's synagogues, my father knew it was time to leave. Our family moved to Israel for two and a half years and then to the U.S. One of his sisters was already living here and she assured him that things were different in America. He could safely wear his yarmulke in public and not have to hide his Jewishness. I don't think he ever really believed her.

But hearing about Sandy Koufax must have been reassuring. If a Jew could excel at this most American of sports, if he could openly observe his religion, could place his obligation to G-d, and to his community above his responsibility to his non-Jewish teammates, and to his work — and not be ostracized for it—then maybe America was different. "He's a good Jewish boy," my father said. His highest praise.

Most Jews of a certain age, and all serious baseball fans, recall Sandy Koufax's stand in 1965 (and also that, despite him not starting the first game, the Dodgers went on to win that World Series, with Koufax pitching a brilliant game seven), but it turns out that Koufax had taken similar stands long before. In 1959 when he was in his fifth season with the Dodgers and not yet the dominant pitcher he was to become, he sat out a game in April because it fell on Pesach. He also sat out a World Series game later that year because it fell on Rosh Hashanah. He said later that he felt that a "man is entitled to his belief and I believe I should not work on Yom Kippur. It's as simple as all that and I have never had any trouble on that account since I've been in baseball." ■

A New Stomping Ground at the JCC

by Odile Hugonot Haber

Carol Levin an artist and writer left New York three years ago and moved to Ann Arbor to live near her two grandchildren. So it is not surprising that three years later she would publish a children's haggadah. *Haggadah Regatta* is meant for children 3-years-old and up, and grownups who are still children at heart.

This beautifully illustrated, zany haggadah was the core of an exhibit on book making: "From Sketch to Final Illustration" at the Jewish Community Center on March 10. The exhibit returns for an encore on Sunday, April 7 from 3-4 p.m. during the Seder Stomp, an interactive reading with the author.

The bookmaking hands-on exhibit will show how a book is actually made. Visitors will be amused by the printer's pull sheet of *A Rosh Hashanah Walk* (Carol's classic picture book on tashlich published in1987) as they ponder how books are cut, folded and bound. The exhibit includes storyboards showing the flow of the book, the layout, and variations in developing the text and illustration.

The story of the *Haggadah Regatta* follows an imaginative path of a matzah raft through the seder. The adventure with two kids, a boy, and a goat, calls for the stomp stomp of feet. Shoes fly in a Chagall-like universe – then proceed to the ten plagues that fell on Pharaoh's people – and sail into Elijah's song under the matzah ball moon. Carol conveys the main ideas of the seder in a playful manner in the spirit of children, making the book a great introduction to the Passover story.

For Carol this journey is a return to her old family stomping ground. Her grandmother's grandmother was one of the first Jews from Germany to settle in Detroit. In 1850, her great-great-grandfather Jacob Silberman founded the "Bet El Society" in Detroit and served as the congregation's president for many years. Temple Beth El is now located in Bloomfield Hills. Later this month, she will visit children at Beth El's religious school. It is a real pleasure to welcome Carol to our community ■

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Two founders of the Students for a Democratic Society (SDS) discuss their memoir *Making History/Making Blintzes: How Two Red Diaper Babies Found Each Other and Discovered America*, a first-hand account of progressive American activism from the 1960s to the present.

This event includes a book signing and books will be on sale.

Malletts Creek Branch will be closed for 6-8 weeks for renovations BEGINNING APRIL 8.

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The Poor People's Campaign and the Jewish Call to Justice

By Anita Rubin-Meiller

I grew up Jewish in Lynbrook, New York, attending a large Reform congregation led by Rabbi Harold Saperstein. At the time, I did not appreciate the impressive influence Rabbi Saperstein wielded in both the Jewish world and the world at large, but I was well aware that on a Shabbat eve in 1965 something momentous was happening. Momentous enough to pack the pews at High Holiday attendance level and to get my non-participating father to attend as well. On that Shabbat, Rabbi Saperstein spoke of his time in Alabama helping the Student Non-Violent Coordinating Committee with voter registration. A week after his return, one of those students was murdered.

I have not been able to find the words to that sermon, but I did find his words when Shabbat fell the day after Rev. Martin Luther King was murdered in 1968: "The great tasks of mankind are continuous – they must be carried on by generation after generation. Each advances the cause as far as time and strength permit, and then passes on, finding comfort in the realization that others will continue." This is just what Reverend Dr. William Barber and Reverend Dr. Liz Theoharis have now done with the re-creation of Dr. King's Poor People's Campaign, and a focus on "fusion politics" which aims to unite people of diverse racial and political background by orienting efforts towards what is "morally right –not left or right."

The public efforts of the National Poor People's Campaign were officially launched in May, 2018, initiating "40 days of moral action." For six weeks, in thirty states' capitols across the country, activists with the PPC gathered every Monday to educate, rally, and participate in nonviolent direct action related to the issues of systemic racism, militarism, environmental devastation, and economic inequality. Here in Michigan the actions taken during the Spring included a focus on the water crisis in Flint; Line 5 and its threat to the health of the Great Lakes; the water shut-offs in Detroit; the evictions of thousands of families caught in the crisis of foreclosures; the need for a $15 minimum wage; and the discriminatory impact of development in downtown Detroit by Paul Gilbert. Statewide, during the six weeks of action, 86 people were arrested for acts of non-violent civil disobedience in which they had been trained. As a result of the community and connection formed to make this all happen, the Washtenaw County chapter of the PPC has continued to hold weekly gatherings and is getting ready to launch its next steps based on input from a successful Summit Gathering attended by 170 people.

I have been a part of this effort, attracted to the movement not only because of the issues it seeks to address but because, through story, song, and education, it is successfully bringing together people of diverse backgrounds and creating a sense of the "beloved community," a vision Dr. King put forward for "all the people to share in the wealth of the earth." On January 26th, the community of folks gathered at Brown Chapel AME church in Ypsilanti, voiced their concerns, priorities and possible solutions in working groups addressing local issues in the areas of criminal justice, education, employment, healthcare, the environment, housing, immigration and policing. Each group worked with a process that allowed every participant to be heard, every concern to be recorded, and every choice for prioritizing the concerns to be counted.

The day began with a warm welcome from Pastor Jerry Hatter and with introductions by Rev. Joe Summers of the Episcopal Church of the Incarnation. Like all PPC gatherings we were led in spirited song, and then listened to presentations by keynote speakers. La'Ron Williams, a nationally acclaimed African American storyteller, educator and activist, gave some of the history of American racism and declared for us all "What is the moral agenda? To build an America we can all live in. This is *my* place, *my* nation, *my* home." The day ended with each working group presenting its top priorities. Some examples of these include: wider use of restorative justice; improved child care opportunities for employees; increasing the quality of affordable housing; PFAS clean up; equity in allocation of resources to public schools across the county; and helping health care consumers be empowered for self-advocacy. Among the attendees at the Summit were several county commissioners. Jason Morgan, representing District 8, vowed to endorse the PPC priorities and urged a partnership that would "make things happen."

After attending the Summit, I became curious about the interface of Jewish values and priorities with the values and priorities of the PPC, and what might encourage more participation from the local Jewish community. In a conversation with Rabbi Rob Dobrusin, my attention was drawn to the impact of the rise in antisemitism and the resulting tendency to shrink back and be quiet in response to rising fear. Within this climate of increasing caution, we are most likely to be drawn to being involved in efforts that create feelings of affinity, of knowing that "my liberation is bound up with yours."

Rabbi Ora Nitkin-Kaner drew on wisdom from an essay in the book, *There Shall Be No Needy* that highlights the Torah terms "*achikha*" (your brother) and the concept of *b'tzelem elohim*, a term that reflects dignity of all humans as each is in the image of the Divine. Together they encourage an attitude of respect and kinship toward those with less resources. These concepts are also captured in another resource Rabbi Ora suggested. The 2017 booklet by Jews for Racial and Economic Justice titled *Understanding Antisemitism* reflects the importance of working together with all those oppressed by ongoing racism and white supremacy. In a section that highlights the Jewish lineage of fighting for justice, the authors write: "Solidarity among Jews and all other groups targeted by oppression will come when we forge the deep, trusting relationships that emerge through shared struggle and a visceral understanding of our mutual interest in defeating the forces of white supremacy and creating a world where all people are free."

As we approach Passover, the celebration of our freedom as a people, perhaps you will be drawn to consider how you might help the local efforts to manifest freedom from racism, poverty, injustice in our criminal justice system, and environmental destruction.

For more information about Washtenaw County Poor People's Campaign contact Greg Olszta at olsztag@gmail.com or Lisa Bashert at wombbat@umich.edu or go to www.facebook.com/ppcwc/ ■

The Mitzvot of Immigration Advocacy

By Margo Schlanger

In June 2017, the Trump Administration arrested hundreds of Iraqi nationals and worked to deport them, en masse, to Iraq. About half were in the Detroit metro area. These were our neighbors, mostly here for decades. Nearly all came here legally, but they had lost their immigration status years and years ago. Because Iraq had refused to accept their involuntary deportation, they stayed here, living their lives, raising their families, running their businesses. There are over a thousand such Iraqis, nationwide.

Margo Schlanger

Sam Hamama (center) and family with the team of lawyers

Now their situation was threatened. The President's travel ban, issued in January 2017 (though immediately enjoined by the courts), included Iraq as one of the majority Muslim countries whose people would not be admitted to the United States. Anxious to get off that banned list, Iraq told the Administration that it would begin to accept deportations. And so the President's second travel ban didn't include Iraq, and the immigration arrests began.

Most of those arrested in Detroit were Chaldean, members of an Iraqi religious/ethnic minority. The Chaldeans are Catholic, and their language is, like the Talmud, Aramaic. Their community in Iraq has faced incredible oppression: in 2016 both Congress and the State Department labeled the outcome "genocide." But now U.S. Immigration and Customs Enforcement (ICE) was hurrying to immediately deport the Detroit Chaldeans, along with Kurds from Nashville and other Iraqis from all over the U.S. The idea was to get them on planes before more than a handful had time to demonstrate in immigration court that, under current law and current facts, their deportation was illegal.

The mass deportations failed. A team of lawyers were able to go into federal court on the Iraqis' behalf, filing a case called *Hamama v. Adducci*. We brought together non-profit advocacy organizations (the ACLU, the Michigan Immigrant Rights Center, the International Refugee Assistance Project, a small Chaldean-focused legal services organization called Code Legal Aid), a big law firm (Miller Canfield Paddock & Stone), and several volunteers, myself among them. In front of Judge Mark Goldsmith, we won a "stay of removal – a temporary pause on deportations, to give each person who had been arrested an opportunity to make an individual showing, in immigration court, that deportation was inappropriate. Six months later, in January 2018, we won an order allowing each the chance to show that they should be allowed to fight their immigration case from home, not from an immigration jail. And then in November 2018, we won an order scolding ICE for misrepresenting Iraq's level of cooperation with American deportation efforts. Judge Goldsmith found that evidence ICE had sought to hide showed Iraq was not agreeing to mass deportations. The folks jailed in expectation of speedy deportation should be released, he held, unless ICE could, in fact, speedily deport them.

The case's procedure is more complicated than the above paragraph: after the government appealed, the Court of Appeals disagreed with Judge Goldsmith in some respects; lots of twists and turns have already happened and more will come. But so far, although ICE arrested 350 Iraqis with old removal orders, it has been able to deport only a handful who were not willing to be sent to Iraq. ICE has been forced to allow them to fight their cases from their communities, not from jail. Many have won – they've gotten back their immigration status, and some have even been able to become citizens. Hundreds are still fighting.

The litigation has been intense, and along the way I've gotten lots of interest and support from Ann Arbor's Jewish community. Members of my synagogue, the Ann Arbor Reconstructionist Congregation, came to a protest on our first day in court, back in June 2017, and took a stand against deportations that put our neighbors in harm's way in Iraq. We have thought a lot about what insight we can garner from Jewish teaching. Prompted by our nation's decreasing immigration hospitality, we've studied many Jewish sources addressing our obligations to strangers. Those sources highlight three different aspects of immigration justice.

First, is the value of *hachnasat orchim*, welcoming guests, offering them food, drink, shelter. This mitzvah, whose paragon was Abraham, addresses temporary resources; in a pre-modern, pre-commercial world, it was what allowed people to travel. We generalize it now, in our modern context, by helping with the short term needs of those without resources, and inviting them to join us for food and celebration.

Second is the mitzvah of fair and equal treatment. Exodus 22:20, for example, reads: "You shall not cheat a stranger or oppress him, for you were strangers in the land of Egypt." And Leviticus 19:33 makes the obligation more affirmative: "When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt."

Third, and most radical, are teachings that require full acceptance into our community for strangers who wish to join it, so that they are no longer strangers at all. Consider Ruth the Moabite, who went first from gentile to Jew, and then from widow to wife, stranger to citizen, gleaner to matriarch, childless to the (great) grandmother of a king. It's the ultimate immigration story.

Hachnasat orchim is in some ways the easiest of the three. We can welcome our nation's guests and provide for their immediate needs in so many ways. (Although we could all always do more and do better.) I feel lucky that the Hamama litigation has given me a chance to work for the other two Jewish ideas, too – to labor for fair and equal treatment of non-Americans in our court system, and to work to allow them to shed their status of stranger and join our polity. ■

Grief Happens, You Can't Opt Out

Carol Lessure, Executive Director of GrieveWell, special to the WJN

We know it's going to happen. We will lose parents, spouses, siblings, and friends who are like siblings. Some of us will experience, or know others that have, miscarriage, stillbirth, or the death of a child. Each loss is poignant, and yet, we all too often want to avoid grief. We struggle with our own loss and how to help others who lose a loved one. We are afraid to do or say the wrong things. But grief happens, there is no "opt out" button.

For this reason, GrieveWell exists to support those in grief and create a community that supports healthy, hopeful approaches to navigating grief. Through outreach and education activities, GrieveWell raises awareness and opens up conversations about grief. In the months to come, GrieveWell will spur learning, candid conversations, and creative workshops in order to build more supportive communities through public events centered on grief in Ann Arbor, Dexter, and Saline.

From April 8 – 12, GrieveWell, with support from Bank of Ann Arbor, will present a week of programs and activities in Ann Arbor for "Grief Week." On Tuesday, April 9, Rebecca Soffer will provide candid conversations about grief inspired by her work as co-founder of the online magazine "Modern Loss" and editor of the collection of essays published under the same title. The book *Modern Loss* compiles short memoirs that offer wise, often irreverent, takes on grief in the modern age penned by a wide range of people, both famous and not. Soffer will talk with GrieveWell founder Julie Stotlar during this free event on Tuesday, April 9, 6:30 p.m. at Literati bookstore.

The week also focuses on visual art because "Art is a wound turned into light," according to painter Georges Braque. There will be visual art pieces displayed around downtown Ann Arbor featuring submissions from area artists. One can view the art submissions on their own on a self-guided tour or join GrieveWell for a guided art walk on Friday evening, April 12 to travel from Literati, TeaHaus, Bløm Meadworks, and end at the Ann Arbor Distillery.

Workshops will invite participants to process grief during creative activities for a modest fee including an Open Studio workshop led by artist Idelle Hammond-Sass on April 12, a Yupo Painting session by artist Kathy Hiner on April 11, The Birdhouse Project workshop with MSW Christy Miller on April 10, and a yoga session with Chelsea Cendrowski (date TBD).

GrieveWell staff and volunteers will be on hand for Tea and Conversation at the TeaHaus on April 12. The week will "put grief on the map" by engaging community in thought, discussion, and action related to grief and grief support.

Moving beyond Ann Arbor, GrieveWell will host introductory one-hour "Understanding Grief" sessions for free in Dexter and Saline with support from the Dexter Community Fund and the Gerald O. & Mildred L. Bahnmiller Fund, part of dedicated grants program at Ann Arbor Area Community Foundation. The first event will be at the Dexter Library on April 15 at 6:30 p.m. The Saline Library will host a session on June 24 at 7 p.m. There will be sessions planned in the fall and GrieveWell will be present at several local community events including the annual Kite Festival on June 15.

These GrieveWell events are for anyone touched by loss at any time. As Rachel Skar writes in Modern Loss: "If you aren't the one that died, then you eventually have to figure out how to keep living." We can do that by learning alternative ways to grieve well and developing a compassionate community that supports people as they navigate grief.

Beyond outreach, GrieveWell is the only organization in the area that provides one-to-one peer support. The free service is provided by trained peer volunteers with ongoing education and support by a professional with a Master's in social work. People in grief report significant benefits from talking with a peer, especially someone who has had a similar loss.

For more information on GrieveWell services and events, visit the website www.grievewell.com. Together, we can build a community of health and healing ready to help us grieve well and go on to lead a full life after the loss of a loved one. ■

Calendar

April 2019

Monday 1

WTBE Fiber Arts: TBE, Adult Lounge. All are welcome – beginners to experts, we help each other to get better at our craft. We have some project ideas and materials to help you out. As a group we will be knitting hats for cancer patients that can be completed successfully as a beginner. For more information contact Martha Weintraub at weintraub.martha@gmail.com. 7:30–9 p.m.

Tuesday 2

Space and Spirit, or How to make a Historical Atlas of Hasidism: CPPS/Frankel Lecture, 1010 Weiser Hall. Marcin Wodzinski, professor of Jewish history and literature, University of Wrocław. **4 -5:20 p.m.**

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Talmud Class with Rabbi Anstandig: AAOM / Hillel 1429 Hill Street. 8:30 – 9:30 p.m.

Wednesday 3

Film Screening @ the J: JCC. Join the J for a screening of *The Book Thief*. This event is as part of the J's Lunch Cafe. An optional lunch will be available at noon for purchase. Please call (734) 971-0990 at least one day prior to reserve lunch. For more information about this event, contact Rachael at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. Noon–2 p.m.

***Yidish tish* (Yiddish Conversational Group): JCC.** After many years at the Michigan League, we now meet at the Ann Arbor JCC, 2935 Birch Hollow Drive, Ann Arbor, MI 48108, Conference Room, experimenting with combining the long-time Yiddish reading group together with the conversational one, ½ an hour of one followed by ½ an hour of the other. All are welcome for conversation and reading in *mame-loshn*, the "mother tongue." Free and open to all lovers of Yiddish language and culture, no matter what level of proficiency, regardless of age. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Everyone is welcome to join in at any time, or to just listen. For more information, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613. 11:00 a.m.

Mahj: TBE. Offsite. 1–3 p.m.

ISIS: The Day After with Itai Anghel, JCC. Israeli War Correspondent Itai Anghel will present**. 7 p.m.**

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 4

Baking Mavens: TBE. 9 a.m.–1 p.m.

Beginners Meditation: TBE. 12:30-1 p.m.

Advanced Meditation: TBE. 1-2:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 5

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

First Friday Shabbat: Jewish Cultural Society at the JCC. All are invited to join the JCS on March 2 at 6:30 to welcome Shabbat. Dinner from a **local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is $10/person or $25/family. Registration is required: www.jewishculturalsociety.org/observances/shabbat/. 6:30 – 9 p.m.**

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Birthdays and Anniversaries Shabbat and 5th grade Shabbat: TBE. 7:30–9 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 6

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Bar Mitzvah Service: Samuel Ensfield: TBE. 10-12:15 a.m.

Tot Shabbat: AAOM, Hillel 1429 Hill St. Spirited and lively Tot friendly service. For tots ages 0–5 years old and their families with singing, storytime, and a kids' Kiddush to follow. Non-members welcome and encouraged to attend. For details, email welcome@annarborminyan.org. 11:15 a.m.– noon.

Euchre Night: TBE. Adult Lounge. Grab a partner or come alone! All levels welcome. Contact Dave Ostreicher, djostrei@umich.edu, with questions. 8–9:30 p.m.

Shabbat services: ***See listing at the end of the calendar.***

Sunday 7

***Haggadah Regatta* Seder Stomp with author Carol Levin. JCC**. An interactive reading with the author. 3 - 4 p.m.

Miriam Brysk Reception, JCC. Local artist and professor, Miriam Brysk, shares her new work in "Celebrating Life," an exhibition hosted by the Amster Gallery in the Jewish Community Center of Greater Ann Arbor April 7, 2019 through May 20, 2019. The community is invited to a reception for the artist at the opening of the exhibition A prolific writer, professor, and artist, Brysk continues to create beautiful and mesmerizing art. For more information, contact Karen Freedland, Director of Jewish Cultural Arts and Education at karenfreedland@jccannarbor.org or (734) 971-0990. 3 – 5 p.m.

Passover Sale: Women of TBE. 3 – 730 p.m.

Judaism 411: Advanced Introductory Judaism: Beth Israel Congregation. Rav Nadav will be teaching the main parts of Judaism for a thoughtful, informed audience. 9:30 – 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Delving into the Prayer Book: TBE. Contact Cantor Hayut, cantorhayut@templebethemeth.org, with questions. 3:30–4:30 p.m.

Jewish Book and Tschotchke Exchange: BIC. Gather up your tchotchkes and Jewish books that have been occupying space in your house for way too long! Come for an afternoon of trading, schmoozing, and reminiscing. If you have any questions contact Sarah at sklein@bethisrael-aa.org. 5–7 p.m.

Kol Halev, the Jewish all volunteer adult choir rehearsal: TBE. 6:15-7:45 p.m.

Monday 8

WTBE Historical Novel Reading Group: TBE. This month's book is *Dragon Teeth* by Michael Crichton. 12:30–2 p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 9

Jeroboam in Medieval Jewish Thought: Judaic Studies, Room 2022, 202 S. Thayer. Jonathan Decter, Brandeis University. **4 –5:30 p.m.**

Spirituality Book Club: TBE. The April-May book for the Spirituality Book Club is God Was in This Place & I, I Did Not Know: Finding Self, Spirituality and Ultimate Meaning by Rabbi Lawrence Kushner. 7– 8 p.m.

Brotherhood Hebrew Bible Study: TBE. 7:30-9:00 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Talmud Class with Rabbi Anstandig: AAOM / Hillel 1429 Hill Street. 8:30 – 9:30 p.m.

Wednesday 10

Film Screening @ the J:. Join the J for a screening of Charlie Chaplain's 1936 film *Modern Times*. This event is as part of the J's Lunch Cafe. An optional lunch will be available at noon for purchase. Please call (734) 971-0990 at least one day prior to reserve lunch. For more information about this event, contact Rachael at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. Noon–2 p.m.

***Yidish tish* Yiddish Conversational Group): JCC.** After many years at the Michigan League, we now meet at the Ann Arbor JCC, 2935 Birch Hollow Drive, Ann Arbor, MI 48108, Conference Room, experimenting with combining the long-time Yiddish reading group together with the conversational one, ½ an hour of one followed by ½ an hour of the other. All are welcome for conversation and reading in *mame-loshn*, the "mother tongue." Free and open to all lovers of Yiddish language and culture, no matter what level of proficiency, regardless of age. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Everyone is welcome to join in at any time, or to just listen. For more information, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613. 11:00 a.m.

The Real Truth About Human Trafficking: A Panel Discussion: Women's Philanthropy, JCC. Panelists: Deborah Monroe, a survivor of Human Trafficking; Edee Franklin, Founder of Sanctum House; Lt. Wendy Reyes, Oakland Co. Sheriff's Dept.; Shrina Eadeh, LMSW, JFS of Washtenaw Co. Dessert reception after. $18 to attend. Guests are asked to make a minimum $100 pledge to the 2019 Annual Community Campaign, if they have not yet pledged. 7 – 9 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 11

Spirituality Book Club: TBE. The April-May book for the Spirituality Book Club is *God Was in This Place & I, I Did Not Know: Finding Self, Spirituality and Ultimate Meaning* **by Rabbi Lawrence** Kushner. Noon– 1 p.m.

Beginners Meditation: TBE. 12:30-1 p.m.

Advanced Meditation: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Men's Seder: TBE. 6-8 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 12

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Shabbat Service with adult choir Kol Halev and guest Cantor Miriam Eskenasy: TBE. 7:30 – 9 p.m.

Family Service and Free Dinner with Teacher Appreciation Shabbat: BIC. Gather around a gigantic Shabbat table and enjoy camp-style guitar, singing, and a brief teaching on the meaning of family followed by a family-friendly dinner. Sponsored by Carl Cohen and Steve and Shira Klein. RSVP online at www.bethisrael-aa.org. **5:45 p.m.**

Friday evening services: *See listing at the end of the calendar.*

Saturday 13

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Bar Mitzvah Service: Alana Eisman: TBE. 10 a.m. – 12:15 p.m.

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April Activities at Beth Israel

Elliot Sorkin, special to the WJN

Judaism 411: Advanced Introductory Judaism

Sunday, April 7 and April 23, 9:30 a.m.

Rav Nadav will be teaching the main parts of Judaism for a thoughtful, informed audience. What does our tradition teach about the "Big Ideas" of "God," "Holy Days," "The Torah," "Revelation," "Prayer," "Kashrut," "Sacrifice," and so on? Many people may have grown up Jewish but mostly learned about these ideas as children, and some are coming to these ideas anew now. This free class looks at them with an adult consciousness. (Anyone interested in becoming Jewish officially, these sessions are great stepping stones.) Everyone is invited to any of these sessions they can attend.

Jewish Book Exchange and Tchotchke Exchange

Sunday, April 7, 11 a.m. – 1 p.m.

This is a great opportunity to gather up tchotchkes and Jewish books that have been occupying space for way too long! Come for an afternoon of trading, schmoozing, and reminiscing. There is a limit of twenty items to share. Items not exchanged at the end of the program must go back with the donor. There will also be a list of local donation centers at the event. This event is free of charge and sponsored by our Adult Social Group. See you there! If you have any questions contact Sarah at sklein@bethisrael-aa.org.

Family Service and Free Dinner with Teacher Appreciation Shabbat

April 12, 5:45 – 7:30 p.m.

The evening begins with a family-friendly service, accompanied by camp-style guitar singing. Individuals and couples of all ages, plus families with children are all invited. Participants gather around a gigantic Shabbat table filled with candles, tzedakah boxes, and challot. Under the glow of the candles, participants bless each other, sing the Shabbat prayers, and listen to a brief teaching. Everyone feels like being part of an extended family. Beth Israel Religious School teachers will be honored during the service. A dairy dinner follows. There is no charge for the dinner, but please RSVP to Beth at office@bethisrael-aa.org. The evening is sponsored by Carl Cohen and Steve and Shira Klein.

Rav Nadav's Passover Seder Experience for Children

Sunday, April 14, 11:15 a.m. – 12:15 p.m. Jewish Community Center

The P.J. Library, the JCC, and Beth Israel are combining to put on Rabbi Caine's "Seder Experience!" for Ann Arbor families with children ages 2 through 8. Parents, grandparents, and small children will be enslaved by Pharaoh and forced to build roads and towns out of boxes and Legos, with a work break for karpas, maror, and matzah! Participants will demand to be let go, watch Pharaoh being afflicted with plagues (everyone putting red sticker "boils" all over him), gather in real tents with glow sticks while avoiding the wild animals, darkness, and insects, and finally go free while the Egyptians drown in the blue streamers of the Red Sea

Jewish Jam Session

Thursday April 18, 7 p.m.

Beth Israel is forming a Jewish Jam Group of musicians and singers who come together to play diverse Jewish music. The group is headed by Ian Sharpe and the Program Director of Beth Israel, Sarah Klein. The group meets in the lower Level of the Garfunkel Schteingart Activities Center (2010 Washtenaw). RSVP by emailing Sarah at sklein@bethisrael-aa.org with your name, instrument/voice, and musical experience.

Shaharit and Siyyum Bechorot

Friday, April 19, 7 a.m.

On the morning before the first Seder, it is customary to gather for a siyyum, the conclusion of study of a Jewish text. The siyyum is followed by a seudat mitzvah; a meal celebration in observance of a commandment. We will be serving a bagel breakfast.

Passover Morning Services and Mincha Services

April 20, 21, 26, and 27, 9:30 a.m. – Noon.

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover beginning at 9:30 a.m. and concluding at 12:00 p.m., followed by a light Kiddush of Passover sweets. The Hallel Service, composed of psalms 113 - 118, is sung each morning in honor of the holiday. The Yizkor Service, in memory of those who have passed away, takes place on April 27.

"How to Win the Money Game" Presentation

Sunday April 28, 3-5 p.m.

Ellen Abramson, author of *The Money Game and How to Win It,* will present practical financial tips and tricks. There will be a lively, interactive workshop on becoming the master of your money so you can reduce your stress, increase your wealth, and accomplish the things that fill your life with joy and meaning.

Tot Shabbat

Saturdays, April 13 and April 27, 11:15 a.m.

Tot Shabbat is Beth Israel's special Shabbat morning program for preschoolers and their parents with songs, stories, and prayers, plus the Shabbat "Mystery Box." Tot Shabbat is led by Beth Israel's Program Director, Sarah Klein.

Erev Yom Hashoah with Holocaust Survivor Martin Lowenberg

May 1, 8:00 p.m.

Martin Lowenberg is the featured speaker at this Yom Hashoah event. A Holocaust survivor, he was born in Schenklengsfeld, Germany in 1928–five years before Adolf Hitler came to power. Jan. 30, 1933, forever changed Lowenberg's life. The Nazis marched along the streets of Lowenberg's hometown to celebrate Hitler's appointment as Chancellor of Germany and burnt down his family's home. Martin Lowenberg spent his teenage years living in five different concentration camps after his parents and twin brothers were killed. Lowenberg is a regular speaker at the Holocaust Memorial Center in Farmington Hills. According to Collyer Smith, former Rotary Club president, "Martin shares his personal Holocaust story not with fear and hate, but rather through inspiration and hope. " A service before the presentation at 7:30 p.m. will include the lighting of Shoah memorial candles and appropriate readings. ■

Temple Beth Emeth Events April 2019

Nellie Stansbury, special to the WJN

Delving into the Prayer Book: An Exploration of the Structure, Meaning and Practices of the Jewish Worship Service

Sundays, April 7, 14, 21 & 28, 3:30 p.m., Adult Lounge

Join Cantor Hayut to learn about the Jewish worship service using music and the recitation of the prayers. Because we will use *Mishkan Tefillah*, our transliterated prayer book, knowledge of and/or the ability to read Hebrew is an asset but is not essential. Contact Cantor Hayut, cantorhayut@templebethemeth.org, with questions.

Families with Young Children (FYC): Tot Shabbat Service

Fridays, April 5 & 12, 5:45 p.m., TBE Sanctuary

5:45 p.m. | Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut

6:15 p.m. Dinner for Tot Shabbat | 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Weekly Lunch & Learn

Fridays, April 5, 12 & 19, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Women of TBE: Historical Novel Reading Group

Monday, April 8, 12:30 p.m., TBE Library

The WTBE Reading Group meets on the second Monday of each month, October through June. Contact Molly Lindner, burnham@umich.edu.

Saturday Torah Study

Saturdays, April 6, 13, 20 & 27, 8:50 a.m.

Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Torah Study

Mondays, April 8 & 22, 7:00 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Guitar-led Shabbat Service

Fridays, April 26, 6:30-8:30 p.m., TBE Sanctuary

A special, song-filled, musical celebration with singing, dancing, guitar, and a big dose of ruach. It's how we provide another gateway to prayer. This service takes the place of Shabbat Achat and falls on the fourth Friday of each month.

Euchre Night

Saturday, April 6, 8:00 p.m., TBE Adult Lounge

Grab a partner or come alone! All levels welcome. Contact Dave Ostreicher, djostrei@umich.edu, with questions.

Beginners Meditation with Linda Greene

Thursdays, April 4, 11, 18 & 25, 12:30 p.m., TBE Chapel

Learn about breath, centering, choosing objects of focus, and the purpose of meditating Jewishly. All levels welcome. Contact Linda Greene, lingreene@gmail.com, with questions.

Advanced Meditation with Linda Greene

Thursdays, April 4, 11, 18 & 25, 1:00 p.m., TBE Chapel

Linda Greene offers brief Jewish teachings and leads a 20-30 minute meditation time. Contact Linda Greene, lingreene@gmail.com, with questions.

Women of TBE Passover Sale

Sunday, April 7, 3:00-7:30 p.m., Reception Area Outside of WTBE Gift Shop

The gift shop has everything you will need for Passover! Check out our great selection of Seder plates, matzvah covers and trays, afikomen covers, haggadot, Elijah and Miriam cups, household items, paper goods, items for kids, cards, frogs, and many more unique gifts! Contact Helaine Reid, hmr1335@comcast.net, with questions.

TBE's Community 5th Night Seder

Tuesday, April 23, 5:00-8:00 p.m., TBE Social Hall

For the second year in a row, TBE is hosting a Community Seder on the 5th night of Passover in place of a Second Night Seder. All are welcome. Ticket prices and menu details coming soon.

Passover Shabbat Service

Friday, April 19, 5:00 p.m., TBE

Join TBE for a short Shabbat service before heading off to your home seders.

Passover Yizkor Service & Luncheon

Friday, April 26, 11:00 a.m., TBE Chapel and Social Hall

Join TBE for our annual Passover Yiskor Service and Luncheon.

Spirituality Book Club

Tuesday, April 9, 7:00 p.m. and Thursday, April 11, Noon, Adult Lounge

Led by Annie Rose, TBE's Cantor Emerita. Join us for the spring session of TBE's Spirituality Book Club! Please feel free to come to our Tuesday evening session or our Thursday afternoon session. Contact Cantor Annie, cantorannie@gmail.com, with questions. ■

Colorful Art of Miriam Brysk Returns to the J

Karen Freedland, special to the WJN

Local artist and professor, Miriam Brysk, shares her new work in "Celebrating Life," an exhibition hosted by the Amster Gallery in the Jewish Community Center of Greater Ann Arbor April 7, 2019 through May 20, 2019. The community is invited to a reception for the artist at the opening of the exhibition on Sunday, April 7, 2019 from 3:00 p.m. to 5:00 p.m. A prolific writer, professor, and artist, Brysk continues to create beautiful and mesmerizing art. For more information, contact Karen Freedland, Director of Jewish Cultural Arts and Education at karenfreedland@jccannarbor.org or (734) 971-0990. ■

Third Thursday Presents Clarinets and Sleep

Rachael Hoffenblum special to the WJN

The Jewish Community Center of Greater Ann Arbor will welcome local clarinet quartet A2/C4 for a concert for Third Thursday on April 18, 2019. The quartet is led by Don Henig, clarinet instructor for Brighton Clarinet Studio and Concertmaster with the Ann Arbor Concert Band. Henig has played with a variety of groups, including the Ann Arbor Symphony Orchestra.

Third Thursday in May will welcome Dr. Donovan T. Maust and Erica Soloway to discuss the results of the National Poll on Healthy Aging's 2017 report on sleep in their talk, "Trouble Sleeping? Don't assume it's a Normal Part of Aging" on Thursday, May 16, 2019. Third Thursday @ the J presentations begin at noon and are free of charge and open to the public, however, advance registration is appreciated. Participants are welcome to bring their own dairy, nut-free lunch. Lunch is also available for purchase from the Lunch Café and must be reserved at least one day in advance. The menu is catered by local chef, Karan Balmer, and is available at jccannarbor.org. Anyone planning to purchase lunch must reserve it at by noon the previous day by calling (734) 971-0990. Lunches are made possible through support from the Washtenaw County Office of Community and Economic Development (OCED) and lunch registrations forms must be completed prior to lunch to ensure that OCED receives the funding they require.

For more information: rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■

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Calendar

Baby Shabbat: TBE. 10:45 a.m. – 12:30 p.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box, led by Sarah Klein." 11:15 a.m.

Tot Shabbat: AAOM, Hillel 1429 Hill St. Spirited and lively Tot friendly service. For tots ages 0–5 years old and their families with singing, storytime, and a kids' Kiddush to follow. Non-members welcome and encouraged to attend. For details, email welcome@annarborminyan.org. 11:15 a.m.– noon.

Jewish Monsters Adult Education Class: Offsite. 6:30-8 p.m.

Shabbat services: See listing at end of calendar.

Sunday 14

Taste of HDS, Spring into Hebrew: Hebrew Day School of Ann Arbor, 2935 Birch Hollow Rd. Led by HDS Hebrew and Judaic Studies teacher Milka Eliav, preschoolers and their families will experience a taste of Hebrew through joyful song and movement. A healthy snack will be provided. RSVP to Ali Reingold at areingold@hdsaa.org. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **10:30–11:30 a.m.**

Ritual Lab & Learn: AARC. Adult Education series taught by Rabbi Ora Nitkin-Kaner, learning and practicing home rituals. 12:30–2 p.m.

Rav Nadav's Passover Seder Experience for Children: JCC. The P.J. Library, the JCC, and Beth Israel are combining to put on Rabbi Caine's "Seder Experience!" for Ann Arbor families with children ages 2 through 8. 11:15 a.m. – 12:15p.m.

Kids Passover Seder: AAOM, location TBD. Rabbi Anstanding from the AAOM is conducting a mock passover seder for kids, including a re-telling of the Exodus story and Passover songs. The seder will be followed by a Passover crafts so everyone has something to bring to the table the following week! Targeting children 0-10. Contact Rochellemlipsky@gmail.com for location and to RSVP. 3 p.m.

Delving into the Prayer Book: TBE. Contact Cantor Hayut, cantorhayut@templebethemeth.org, with questions. 3:30–4:30 p.m.

Shir Chadash Café: TBE. Youth Choir performance in the Social Hall. **4:30-6 p.m.**

Kol Halev, the Jewish all volunteer adult choir: TBE. 6:15-7:45 p.m.

Monday 15

WTBE Fiber Arts: TBE, Adult Lounge. All are welcome – beginners to experts, we help each other to get better at our craft. We have some project ideas and materials to help you out. As a group we will be knitting hats for cancer patients that can be completed successfully as a beginner. For more information contact Martha Weintraub at weintraub.martha@gmail.com. 7:30–9 p.m.

Tuesday 16

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Talmud Class with Rabbi Anstandig: AAOM / Hillel 1429 Hill Street. 8:30 – 9:30 p.m.

Wednesday 17

***Yidish tish* (Yiddish Conversational Group): JCC.** After many years at the Michigan League, we now meet at the Ann Arbor JCC, 2935 Birch Hollow Drive, Ann Arbor, MI 48108, Conference Room, experimenting with combining the long-time Yiddish reading group together with the conversational one, ½ an hour of one followed by ½ an hour of the other. All are welcome for conversation and reading in *mame-loshn*, the "mother tongue." Free and open to all lovers of Yiddish language and culture, no matter what level of proficiency, regardless of age. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Everyone is welcome to join in at any time, or to just listen. For more information, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613. 11:00 a.m.

Mahj: TBE. Offsite. 1–3 p.m.

Film Screening @ the J: Join the J for a screening of the 2014 film *Exodus: Gods and Kings*. This event is as part of the J's Lunch Cafe. An optional lunch will be available at noon for purchase. Please call (734) 971-0990 at least one day prior to reserve lunch or for more information contact rachaelhoffenblum@jccannarbor.org. Noon–2 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 18

Third Thursday @ the J: JCC. The Jewish Community Center of Greater Ann Arbor will welcome local clarinet quartet A2/C4 for a concert. The quartet is led by Don Henig, clarinet instructor for Brighton Clarinet Studio and Concertmaster with the Ann Arbor Concert Band. Optional lunch available at noon. Lunches must be reserved at least one day in advance. For more information, contact Rachael at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. **Noon–1 p.m.**

Beginners Meditation: TBE. 12:30-1 p.m.

Advanced Meditation: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

TBE Brotherhood Guy's Night Out: offsite. 6:30-8 p.m.

Jewish Jam Session: BIC. Calling all musicians and singers! Beth Israel is forming a Jewish Jam Group of musicians and singers who come together to play diverse Jewish music. The group will be headed by Ian Sharpe and our Program Director, Sarah Klein. 7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 19, first Pesach Seder

Shaharit and Siyyum Bechorot: BIC. On the morning before the first Seder, it is customary to gather for a siyyum, the conclusion of a Jewish text. The siyyum is followed by a seudat mitzvah, a meal of celebration in observance of a commandment. We will be serving a bagel breakfast. **7 a.m.**

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Passover Shabbat Service: TBE. 5-6:30 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 20, second Pesach Seder

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Passover Morning Services and Mincha Services: BIC 9:30 -noon.

Tot Shabbat: AAOM, Hillel 1429 Hill St. Spirited and lively Tot friendly service. For tots ages 0–5 years old and their families with singing, storytime, and a kids' Kiddush to follow. Non-members welcome and encouraged to attend. For details, email welcome@annarborminyan.org. 11:15 a.m.– noon.

Passover Second Night Seder: JCS, at the JCC. The Jewish Cultural Society invites the entire community to come and enjoy its Second Night Seder. The secular progressive Haggadah that is used emphasizes the continuing need to work for freedom throughout the world. A vegetarian potluck follows. Participants are invited to bring a kosher-for-Passover, nut-free, vegetarian dish to share. The Seder is free for JCS members. There is a suggested donation for nonmembers. Registration is required: www.jewishculturalsociety.org. For more information email info@jewishculturalsociety.org or call_734-975-9872. 6:00 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 21

Passover Morning Services and Mincha Services: BIC 9:30 -noon.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Kol Halev, the Jewish all volunteer adult choir: TBE. Rehearsal 6:15-7:45 p.m.

Monday 22

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 23

TBE's Community 5th Night Seder: TBE. 5-8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Talmud Class with Rabbi Anstandig: AAOM / Hillel 1429 Hill Street. 8:30 – 9:30 p.m.

Wednesday 24

***Yidish tish* (Yiddish Conversational Group): JCC.** After many years at the Michigan League, we now meet at the Ann Arbor JCC, 2935 Birch Hollow Drive, Ann Arbor, MI 48108, Conference Room, experimenting with combining the long-time Yiddish reading group together with the conversational one, ½ an hour of one followed by ½ an hour of the other. All are welcome for conversation and reading in *mame-loshn*, the "mother tongue." Free and open to all lovers of Yiddish language and culture, no matter what level of proficiency, regardless of age. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Everyone is welcome to join in at any time, or to just listen. For more information, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613. 11:00 a.m.

Film Screening @ the J: JCC. Join the J for a screening the 2004 film *Watermarks*. This event is as part of the J's Lunch Cafe. An optional lunch will be available at noon for purchase. Please call (734) 971-0990 at least one day prior to reserve lunch. For more information about this event, contact Rachael at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. Noon–2 p.m.

Thursday 25

Beginners Meditation: TBE. 12:30-1 p.m.

Advanced Meditation: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 26

Passover Morning Services and Mincha Services: BIC 9:30 -noon.

Passover Yizkor Service: TBE. 11 a.m.– 1p.m..

Tot Shabbat Dinner: TBE. 6–6:30 p.m.

Guitar-led Shabbat Service: TBE. Sanctuary. A special, song-filled, musical celebration with singing, dancing, guitar, and a big dose of ruach. It's how we provide another gateway to prayer. Teacher appreciation. 6:30–8 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 27

Passover Morning Services and Mincha Services: BIC 9:30 -noon.

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box, led by Sarah Klein." 11:15 a.m.

Tot Shabbat: AAOM, Hillel 1429 Hill St. Spirited and lively Tot friendly service. For tots ages 0–5 years old and their families with singing, storytime, and a kids' Kiddush to follow. Non-members welcome and encouraged to attend. For details, email welcome@annarborminyan.org. 11:15 a.m.– noon.

Mini Minyan: BIC. The service for elementary school age children will include Shabbat prayers and fun educational activities. The children will join the main congregation for the final prayers in the sanctuary. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Calendar

Sunday 28

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Ritual Lab & Learn: AARC. Adult Education series taught by Rabbi Ora Nitkin-Kaner, learning and practicing home rituals. 12:30–2 p.m.

"How to Win the Money Game" Presentation: BIC. Presentation by Ellen Abramson. 3 –5 p.m.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Kol Halev, the Jewish all volunteer adult choir: TBE. 6:15-7:45 p.m.

Monday 29

Who Will Write Our History: **Michigan Theater.** The Jewish Community Center of Greater Ann Arbor and the Jewish Federation of Greater Ann Arbor are partnering to host a community-wide screening of the important new film. **7:30 p.m.**

Tuesday 30

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month*.

Talmud Class with Rabbi Anstandig: AAOM / Hillel 1429 Hill Street. Join thousands of Jews around the world as we all study Masechet Megilla and the holiday of Purim, one page a week! Be prepared to be challenged and surprised as learn the Talmudic background to the holiday we all know and love. 8:30 – 9:30 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel at candle lighting. Contact rabbi@annarborminyan.org to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.

Shabbat Service: AARC. Every fourth Friday at the JCC. Tot Shabbat from 5:45–6:15 p.m. Pizza for the little ones at 6:15 p.m. Service at 6:30 p.m., followed by vegetarian potluck at 8 p.m. Childcare during service. All are welcome to attend. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service at UM Hillel, 9:30 a.m. Home Hospitality for Shabbat and Holiday Meals: Contact: welcome@annarborminyan.org.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. Ta-Shma/Come and Learn. Service begins at 10:30 a.m. Traditional liturgy with music, chanting and contemporary readings and discussion. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 248-408-3269

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705
Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897
Chabad House
715 Hill Street 995-3276
Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990
Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872
Jewish Family Services (JFS)
2245 South State Street 769-0209
Jewish Federation
2939 Birch Hollow Drive 677-0100
Pardes Hannah
2010 Washtenaw Ave. 761-5324
Temple Beth Emeth (TBE)
2309 Packard Road 665-4744
UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting		Havdallah	
April 5	7:47 pm	April 5	8:49 pm
April 12	7:55 pm	April 13	8:57pm
April 19	8:03 pm	April 20	9:08 pm
April 26	8:11 pm	April 27	9:15 pm

Chabad Pesach Holiday Calendar

Thursday, April 18, 2019
Formal search for Chametz after nightfall (9:04 PM)

Friday, April 19, 2019, 1st Seder Night
Fast of the First Born
Finish Eating Chametz before 10:55 am
Burn Chametz before 12:15 pm
Light Candles at 8:03 pm
Say Blessings 1 & 3 Evening Services: 7:00 pm
Community Seder: 8:45 pm

Saturday, April 20, 2019, 1st Day of Passover, 2nd Seder Night
Morning Services: 9:45 am
Evening Services: 7:00 pm
Light Candles* after 9:06 pm
Say Blessings 2 & 3
Community Seder: 8:45 pm

Sunday, April 21, 2019, 2nd Day of Passover
Morning Services: 9:45 am
Evening Services: 8:00 pm
Holiday Ends at 9:07 pm

Thursday, April 25, 2019
Eruv Tavshillin**
Light Candles at 8:09 pm
Say Blessing 2
Evening Services at 7:00 pm

Friday, April 26, 2019, Seventh Day of Passover
Morning Services at 9:45 am
Evening Services at 7:00 pm
Light Candles* at 8:10 pm
Say Blessing 1

Saturday, April 27, 2019, Final Day of Passover
Morning Services at 9:45 am
Yizkor Memorial Service at 11:00 am
Evening Services at 6:30 pm
Meal of Moshiach 7:00 pm
Passover Ends at 9:15 pm

Note: Candle lighting times are for Ann Arbor only. For other areas, visit www.ChabadOfYourtown.com/times.

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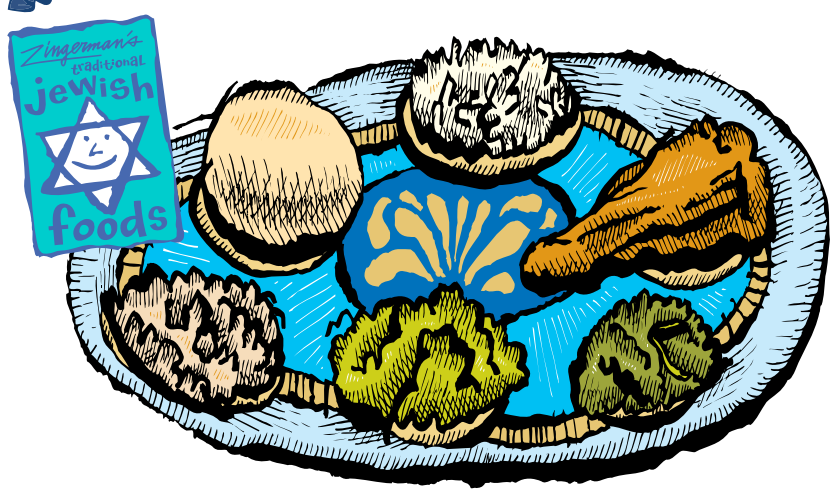

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Screening of Film Commemorates Yom HaShoah

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor and the Jewish Federation of Greater Ann Arbor are partnering to host a community-wide screening of the important new film, *Who Will Write Our History* on Monday, April 29, 2019 at 7:30 pm at the Michigan Theater. The film was reviewed in depth in the March issue of the *Washtenaw Jewish News*.

Who Will Write Our History based on Samuel Kassow's book, is about historian Emanuel Ringelblum, who gathered a secret band of journalists, scholars, and artists imprisoned in the Warsaw Ghetto to collect and record the story of the war from the Jewish point of view. Known by the code name *Oyneg Shabes*, their goal was to defy their murderous enemy with the ultimate weapon – the truth. They risked everything so that their archive would survive, even if they did not.

Following the film, a post-screening panel discussion will be held with Jeffrey Veidlinger of the University of Michigan Frankel Center for Judaic Studies and Genvieve Zubrzycki of the University of Michigan Copernicus Center for Polish Studies, facilitated by Sarah Raful Whinston. Additional community participants include Beth Israel Congregation, Temple Beth Emeth, Hebrew Day School of Ann Arbor, and the Ann Arbor Orthodox Minyan.

The film screening and panel are offered free of charge to commemorate Yom HaShoah as a community. For more information contact Karen Freedland, Director of Jewish Cultural Arts and Education at (734) 971-0990 ext. 116 or karenfreedland@jccannarbor.org. ■

Film Group Screens Fan Favorites

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Wednesday film screenings will focus on fan favorite requests. April 3 will feature 2013's *The Book Thief* which chronicles an orphan in 1938 and how her life changes when her adopted family secretly shelters a Jewish boy. April 10 will feature Charlie Chaplain's 1936 film *Modern Times*, which uses comedy to explore the plight of the working class at the time. Ridley Scott's recent Passover-themed 2014 film *Exodus: Gods and Kings* will be shown on April 17. The month closes with a screening of the 2004 film *Watermarks,* which follows a team of female swimmers who continued to compete despite rising antisemitism.

In May, the regular Wednesday film screenings will show films that focus on the mother-daughter relationship in recognition of Mothers' Day, which falls on Sunday, May 12. May opens with a screening of the classic 1993 film *The Joy Luck Club* on May 1. May 8 will feature the 1989 classic film *Steel Magnolias*, starring Julia Roberts, Shirley McLaine, and Dolly Parton. May 15 will feature 1945's *Mildred Pierce,* starring Joan Crawford. May 22 will feature 2017's *Ladybird,* starring Saoirse Ronan and Laurie Metcalf. This celebration of the mother-daughter relationship closes with a screening of Julie Andrews' classic 1965 film *The Sound of Music.*

All movies will be shown at the Jewish Community Center of Greater Ann Arbor each Wednesday from noon to 2 p.m. Guests are invited to bring their own dairy, nut free lunch, or they may purchase a lunch from the J's Lunch Café by calling (734) 971-0990 to reserve their meal a minimum of one day in advance. For more information about Wednesday film screenings or other adult programming, contact Rachael Hoffenblum, adult program coordinator, at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■

Vitals

Mazel tov

Samuel Ensfield on his Bar Mitzvah, April 6.
Alana Eisman on her Bat Mitzvah, April 13.
Harriet Bakalar & Ed Tobes on the birth of their granddaughter, Eliana Robin Tobes, daughter of Erin & Daniel Tobes.
Joshua Bender, son of Linda & Karlan Bender, on his acceptance into the Jewish Theological Seminary.

Condolences

Diane Lehman Wilson on the death of her father, Paul Becker, February 14.
The family of Martha Sullivan Green on her death, February 15.
Amy Rosenberg on the death of her husband, Marc Lerner, February 17.
Adam Mitchel on the death of his father, Robert Mitchel, February 18.
Sarai Koster-Stetson, Zeek (Kristen) Koster, and Seth (Lan) Koster on the death of their mother, Marilyn Koster, February 22.
Steve Schiff on the death of his mother, Rosalind Schiff, February 22.
Caroline Helton on the death of her father, Walter Kenneth Helton, Sr., February 27.
Marc (Johanna) Bleckman on the death of his father, Stewart Bleckman, March 4.
Rita Gelman on the death of her brother, Marvin Specter, March 7.
Linda Shill on the death of her mother, Evelyn Levine, March 8.

Obituaries

Marc Alan Lerner (b 9.22.1951 – d. 2. 17.2019). Marc, son of (deceased) Betty and Ben Lerner, died from the complications of Multiple Sclerosis. He was an author, poet, spiritual seeker and finder. For 30 years, Marc engaged with his MS in a way that allowed him to not only cope with the disease but to transcend it and arrive at a spiritual philosophy – called Life Skills – that he shared through his books and blogs for the benefit of others facing a chronic illness. His motto was: To Struggle is to Grow. His poetry and writing expressed a mystical love for God. His description of his journey and access to his books can be found at: marclerner.com

He was a loving and wonderful husband, brother, uncle, and friend. He formed deep, lasting bonds of love and friendship and will be especially missed by his wife, Amy Rosenberg, his brother Dennis and sister-in-law Cindy; brother Rob and sister-in-law Ina; his sister, Linda and her husband Rick Solomon; his nieces and nephews; his devoted friend and caregiver Eeta Gershow and friend Michael Andes; his men's group; and the many followers of his skilled, spiritual approach to life.

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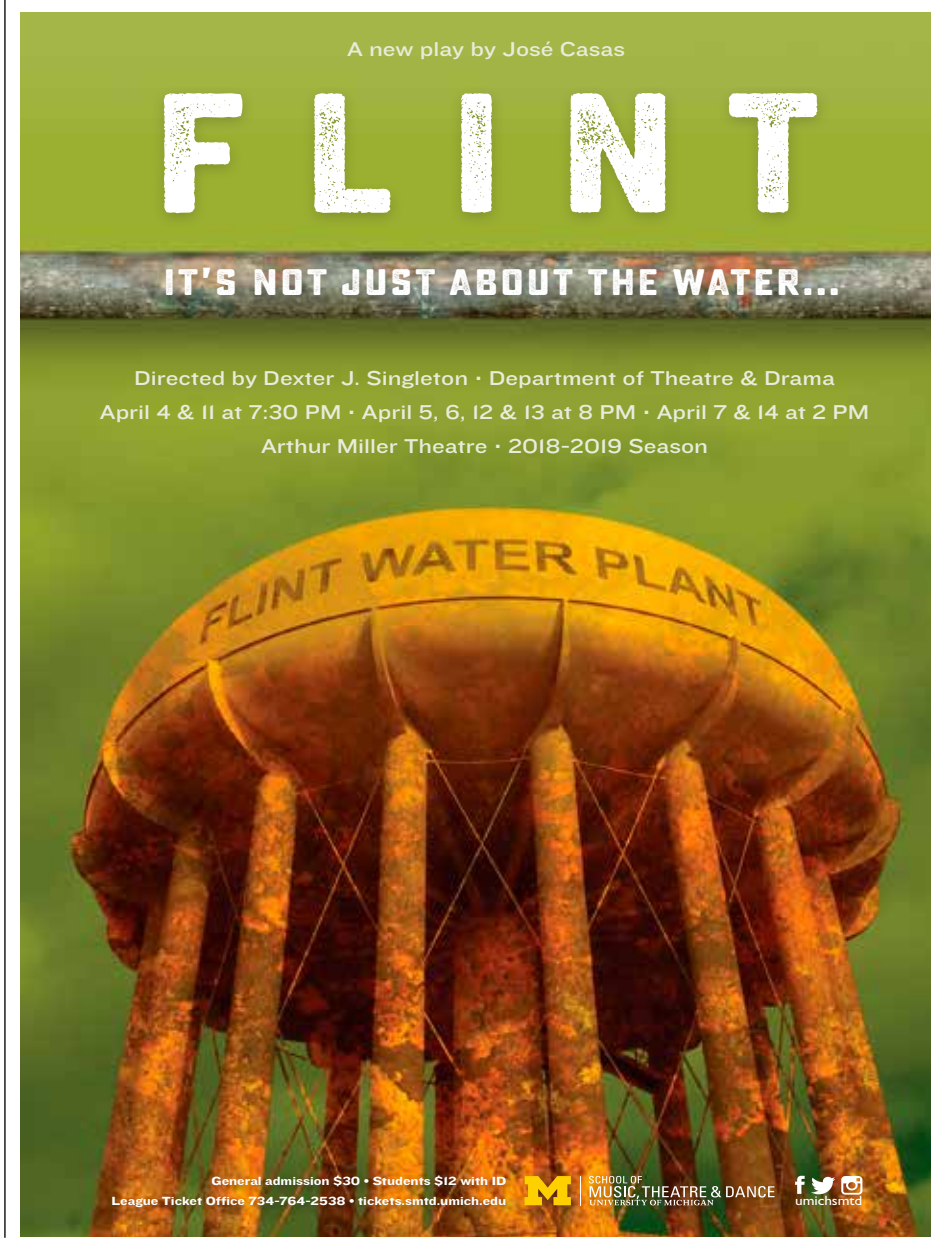

Jewish Federation®
OF GREATER ANN ARBOR

It takes many hands to build and sustain vibrant Jewish communal life here in Ann Arbor and around the world. As we approach the end of our Annual Community Campaign, your support matters more than ever. Please give what you can to connect, ignite and inspire our community.

Together We Are Powerful.
Together We ALL Make A Difference.

www.jewishannarbor.org • 734.677.0100

Jewish Federation of Greater Ann Arbor
in partnership with the
Jewish Community Center of Greater Ann Arbor

Erev Yom Ha'atzmaut

Celebrate with a
Tel Aviv Cafe and Dance Party

May 8, 2019
7 - 9pm

A fantastic evening of
Israeli music, dancing, food
and fun

$18 per adult, $5 per child
$25 per adult at the door

Celebrate Israel Family Festival

June 2, 2019
3 - 6 pm

Celebrate Yom Yerushalayim
with Israel related activities,
food, and fun for the whole
family

$5 per person

Both events at 2935 Birch Hollow Dr., Ann Arbor

ANN ARBOR Celebrates ISRAEL@71

To register and for more information visit
www.jewishannarbor.org/israel71
or Isaac Ellis at 734-677-0100 ext. 245

Yom HaZikaron Commemoration
May 7, 2019, 7pm
Beth Israel Congregation